

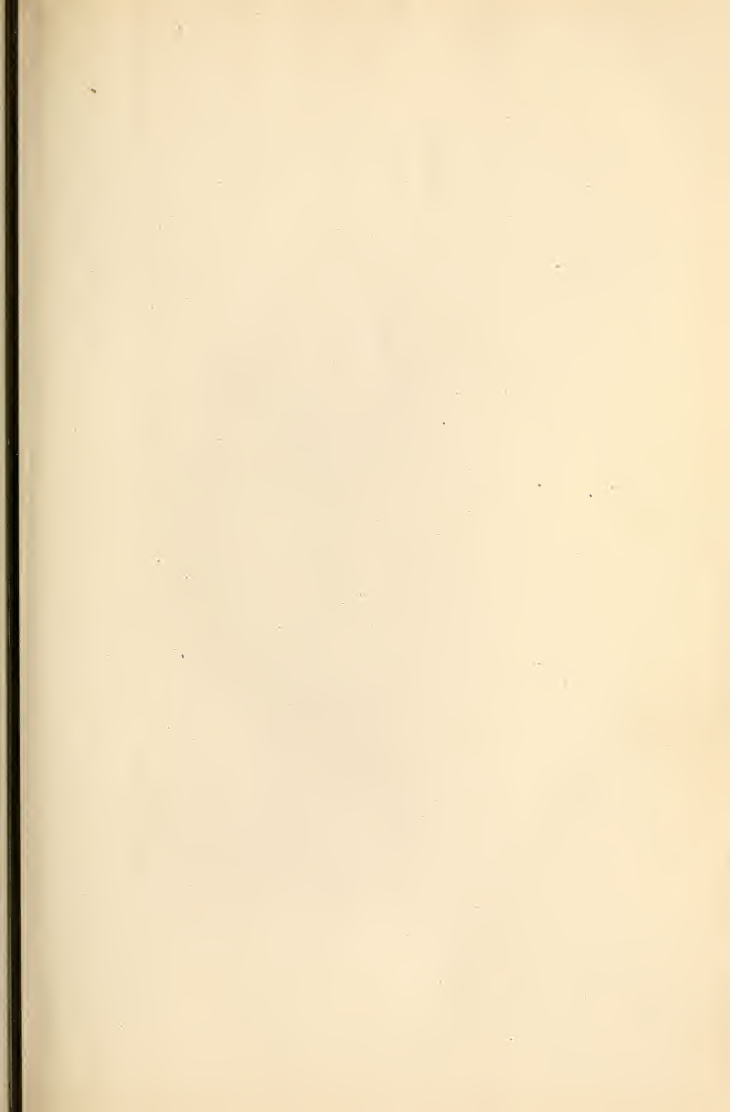
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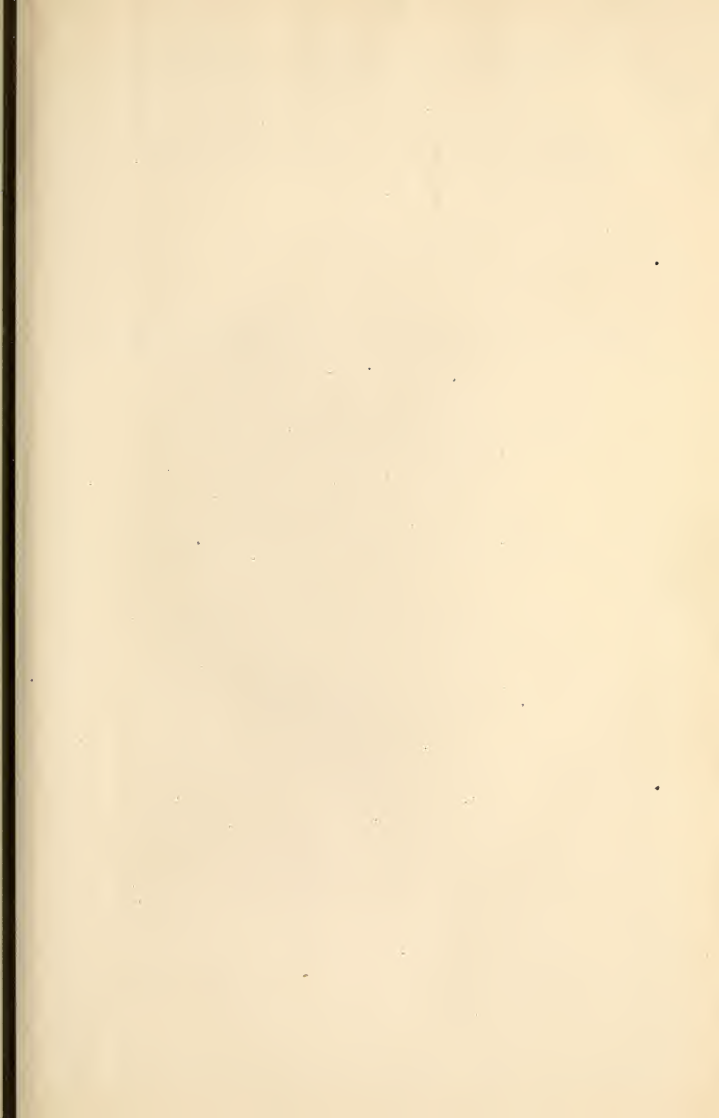
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UNITED STATES OF AMERICA.







SAYINGS OF SAGES:

Or, Selections from distinguished

PREACHERS, POETS, PHILOSOPHERS,

AND OTHER AUTHORS, ANCIENT AND MODERN.

A word fitly spoken is like apples of gold in pictures of silver.—Prov. xxv, 11.

COMPILED BY

E. C. REVONS.

Charles C. Converse

WITH AN INTRODUCTION,

BY EDWARD THOMSON, D.D.



New York:

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*This volume of Golden Thoughts is most
respectfully inscribed to*

REV. JAMES PORTER, D.D.,

*as a slight token of esteem for one who
has rendered the Church, both with his voice
and pen, such distinguished service in the
work of practicalizing and disseminating the
great truths of Christianity,*

BY THE COMPILER.

To the Reader.

In a recent conversation with a literary gentleman upon the subject of common-placing, we stated that it had been our habit, for several years past, to copy the rare thoughts of the authors we read, and in our leisure evenings with a valued friend, who was similarly accustomed, to make these selections the principal topics of conversation: that our joint gatherings numbered several hundred manuscript pages, collected from old and scarce works, in public and private libraries, at home and abroad, and from other sources not generally accessible! Upon which he remarked that "a book which should contain the best thoughts of the learned and

good, concerning the duties and experiences of man, is much needed; and suggested that the most useful of our joint selections be put in toctical form for convenient reference and published, that others may share the profit and pleasure of them."

The suggestion was acted upon; the details of the arrangement being committed to the care of a young friend, who also contributed valuable gems to the collection, and the result is respectfully submitted to the public, hoping that the benevolent end proposed may be realized.

THE COMPILER.

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INTRODUCTION.



HERE is a book of the best thoughts of some of the wisest men: truths which lie at the foundations of reasoning; principles of great moral importance and practical usefulness; just sentiments in excellent forms of speech, "like apples of gold in pictures of silver;" views of human nature and human life, which for their correctness and comprehensiveness have obtained currency among all classes, and embody the opinions of all; and views of God and his relations and claims, which commend themselves at once to the reason and conscience of mankind. In addition there will be found sayings or apothegms which possess value and force from the character of their authors, those little and short utterances which, as Tillottson says, are like sparks of diamonds.

Such a book presents doctrines in essence, science in abstract, ethics in maxims, wisdom in proverbs, observation and experience in the ripe fruit. It is like those grayelly beds into which the mountain torrents have washed nuggets of gold. It would require much and various reading to obtain such an amount of valuable thought. If a patient and judicious student, with access to an ample library, should enter in a common-place book all the choice thoughts of his reading, he would require many years to obtain a book containing as much of wisdom in beautiful forms as this one contains. It is *multum in parvo*. It embraces a vast range of subjects: education, marriage, government, wisdom, wealth, Scripture. It gives encouragement to virtue, and warning against crime; it exposes errors of the thoughtless, guards against mistakes of the careless and blunders of the ignorant.

To the learned it will be a remembrancer, to the simple an instructor, to all a pleasant *vade-mecum* and a useful book of reference. In order

to facilitate the last purpose its utterances have been alphabetically arranged. He who wishes to compose on almost any theme will here find something which will serve him for illustration, or may be, for foundation, or which may put him upon the right track, or which may give new impetus to his thoughts. Such a work as this does not invite to *plagiarism*, but to *reflection*; it will often be found to give the mind a good tone, to lift it up to a more elevated plane. We are more imitative than we are willing to allow, more so than we suppose, and mentally as well as physically. Hence the value of familiarity with strong thought and charming style.

If we supposed the book would be used merely to ornament discourse, or store the memory with useful knowledge, we should set but little value upon it. Malebranche said if all truth were in my possession, I would let some of it go for the pleasure of pursuing it; and another philosopher said, "If the Almighty were to hold out all truth in one hand, and the search after truth in the other, I would choose the latter." It is chiefly because of its suggestive character that a book like this is serviceable. While it puts us in possession of precious moral gems, it prompts to the search after more, and assists and guides us in the pursuit. We have not been able to read all the proof of this work which has been submitted to us, but from what we have examined we have no doubt that the compilation is judicious. That it is free from error we can hardly presume, for what human work is; but that it will be found a valuable companion to any man we have no doubt.

SAYINGS OF SAGES.

Ability.

ALTHOUGH a want of abilities renders a man less likely to be useful in society, yet accomplishments too frequently are made the occasion of doing much mischief. Not that they are so in themselves; but by filling the mind with pride, and above all, by drawing into too much, or improper company, many are spoiled for the business they are brought up to. But this is not all: we too often see that great abilities are sometimes attended with great vices, and however some may perfectly understand their duty, yet they do not practice it. Let the consideration of this make men of such accomplishments carefully avoid the snares they are exposed to, and use their abilities only in the cause of religion, virtue, or learning.—SEED.

Abuse.

CATO, being scurrilously treated by a low and vicious fellow, quietly said to him: "A contest between us is very unequal, for thou

canst bear ill language with ease, and return it with pleasure; and to me it is unusual to hear, and disagreeable to speak it."

Accommodation.

THE man who labors to please his neighbor for his good to edification has the mind that was in Christ. It is a sinner trying to help a sinner. A hard man may be revered, but men will like him best at a distance; he is an iron man. Christ might have driven Thomas from his presence for his unreasonable incredulity—but not so! It is as though he had said, "I will come down to thy weakness; if thou canst not believe without thrusting thy hand into my side, then thrust in thy hand." Even a feeble but kind and tender man will effect more than a genius who is rough or artificial. There is danger, doubtless, of humoring others; and against this we must be on our guard. It is a kind and accommodating spirit at which we must aim. When the two goats met on

the bridge, which was too narrow to allow either to pass the other or to return, the goat which lay down, that the other might walk over him, was a finer gentleman than Lord Chesterfield.—*CECIL.*

(See also *KINDNESS.*)

Action.

IF a man has a right to be proud of anything, it is of a good action done as it ought to be, without any base interest lurking at the bottom of it.—*STERNE.*

FOOLS measure actions after they are done, by the event; wise men beforehand, by the rules of reason and right. The former look to the end, to judge of the act. Let me look to the act, and leave the end to God.—*BISHOP HALE.*

THE way to be nothing is to do nothing.—*N. HOWE.*

Do not mind much what a man does, but what view he has in the action.—*ST. AUSTIN.*

HOWEVER brilliant an action may be, it ought not to pass for great when it is not the result of a great design.—*LA ROCHEFOUCAULD.*

No action will be considered as blameless unless the will was so, for by the will the act was dictated.—*SENECA.*

THINGS may be seen differently, and differently shown; but actions are visible, though motives are secret.

WOULDEST thou know the lawfulness of the action which thou desirest to undertake, let thy devotion recommend it to divine blessing. If it be lawful, thou shalt perceive thy heart encouraged by thy prayer; if unlawful, thou shalt find thy prayer discouraged by thy heart. That action is not warrantable which either blushes to beg a blessing, or, having succeeded, dares not present a thanksgiving.—*QUARLES.*

MEN'S actions discover their inclinations, and often reveal what they would fain conceal.

THE actions of men are like the index of a book; they point out what is most remarkable in them.
(See also *INDUSTRY.*)

Adoption, Justification.

As all the human race by the fall and actual sin are by nature the children of wrath, none can become God's children but in the way of adoption, through faith in Christ, by the work of the Spirit upon the soul, whereby they are justified, renewed, and sanctified. As adoption is a relative blessing, perhaps it may not be improper to say that it is

included in justification; however, there is some difference in the precise notions that we have of these two. Justification is the act of God as a Judge; adoption, as a Father: by the former we are discharged from condemnation, and accepted as righteous; by the latter we are made the children of God and joint-heirs with Christ: by the one we are taken into God's favor, but by the other into his family. Adoption may be looked upon as an appendage of justification, for it is by our being justified that we come into a right to all the honors and privileges of adoption.

—DR. GUYSE.

Advantage.

WHATEVER advantage we snatch beyond a certain portion allotted us by nature, is like money spent before it is due, which, at the time of regular payment, will be missed and regretted.—JOHNSON.

Adversity.

No man is more miserable than he that hath no adversity; that man is not tried whether he be good or bad. And God never crowns those virtues which are only faculties and dispositions; but every act of virtue is an ingredient in reward; God so dresses us for heaven.—TAYLOR.

ADVERSITY, sage, useful guest,
Severe instructor, but the best;
It is from thee alone we know
Justly to value things below.

SOMERVILLE.

As full ears load and lay corn,
so does too much fortune bend and break the mind. It deserves to be considered, too, as another advantage, that affliction moves pity, and reconciles our very enemies; but prosperity provokes envy, and loses us our very friends. Again, adversity is a desolate and abandoned state; the generality of people are like those infamous animals that live only upon plenty and rapine; and as rats and mice forsake a tottering house, so do these the falling man.—CHARRON.

He that has never known adversity is but half acquainted with others or with himself. Constant success shows us but one side of the world; for as it surrounds us with friends who tell us only of our merits, so it silences those enemies from whom only we can learn our defects.—COLTON.

ADVERSITY has ever been considered as the state in which a man most easily becomes acquainted with himself; and this effect it must produce by withdrawing flatterers, whose business it is to hide our weaknesses from us; or by giving loose to malice, and license to reproach; or, at least, by cutting off those pleasures which called us away from meditation on

our own conduct, and repressing that pride which too easily persuades us that we merit whatever we enjoy.—JOHNSON.

ASK the man of adversity how other men *act* toward him; ask those others how he *acts* toward them. Adversity is the true touchstone of merit in both, happy if it does not produce the dishonesty of meanness in one, and that of insolence and pride in the other.—GREVILLE.

ADVERSITY is the only furnace of friendship.—HALL.

EVERY man is rich or poor according to the proportion between his desires and enjoyments. Of riches as of everything else, the hope is more than the enjoyment. While we consider them as the means to be used at some future time for the attainment of felicity, ardor after them secures us from weariness of ourselves; but no sooner do we sit down to enjoy our acquisitions than we find them insufficient to fill up the vacancies of life. Nature makes us poor only when we want necessaries, but custom gives the name of poverty to the want of superfluities. It is the great privilege of poverty to be happy unenvied, to be healthy without physic, secure without a guard, and to obtain from the bounty of nature what the great and wealthy are compelled to procure by the help of

art. Adversity has ever been considered as the state in which a man most easily becomes acquainted with himself, particularly being free from flatterers. Prosperity is too apt to prevent us from examining our conduct; but as adversity leads us to think properly of our state, it is most beneficial to us.—JOHNSON.

A SMOOTH sea never made a skillful mariner, neither do uninterrupted prosperity and success qualify men for usefulness and happiness. The storms of adversity, like those of the ocean, rouse the faculties, and excite the invention, prudence, skill, and fortitude of the voyager. The martyrs of ancient times in bracing their minds to outward calamities, acquired a loftiness of purpose and a moral heroism worth a lifetime of softness and security.

ADVERSITY is the trial of principle. Without it a man hardly knows whether he is honest or not.—FIELDING.

ADVERSITY is the true scale to weigh friends in.—SHAKSPEARE.

ADVERSITY exasperates fools, dejects cowards, draws out the faculties of the wise and industrious, puts the modest to the necessity of trying their skill, awes the opulent, and makes the idle industrious.

(See also AFFLICTION.)

Advice.

HE that gives good advice builds with one hand; he that gives good counsel and example builds with both; but he that gives good admonition and bad example builds with one hand and pulls down with the other.—BACON.]

BE well advised, and much good counsel take,
Before you any business undertake;
When undertaken, your endeavors bend
To bring your actions to a perfect end.) RANDOLPH.

THERE is nothing more difficult than the art of making advice agreeable.

WE give away nothing so liberally as advice.—LA ROCHEFOUCAULD.

WE ask advice, but we mean approbation.—COLTON.

ADVICE is like snow, the softer 't falls the longer it dwells upon, and the deeper it sinks into the mind.—COLERIDGE.

ADVICE and reprehension require the utmost delicacy; and painful truths should be delivered in the softest terms, and expressed no further than is necessary to produce their due effect. A court-

eous man will mix what is conciliating with what is offensive; praise with censure; deference and respect with the authority of admonition, so far as can be done in consistence with probity and honor. For the mind revolts against all censorian power which displays pride or pleasure in finding fault, and is wounded by the bare suspicion of such disgraceful tyranny. But advice, divested of the harshness, and yet retaining the honest warmth of truth, "is like honey put round the brim of a vessel full of wormwood." Even this vehicle, however, is sometimes insufficient to conceal the draught of bitterness.—PERCIVAL.

TAKE sound advice, proceeding from a heart
Sincerely yours, and free from
fraudful art. DRYDEN.

HE who can take advice is sometimes superior to him who can give it.—VON KUEBLE.

ADVISE not what is most pleasant, but what is best.—SOLON.

THE chief rule to be observed in the exercise of this dangerous office of giving advice is, to preserve it pure from all mixture of interest or vanity; to forbear admonition or reproof when our consciences tell us that they are incited, not by the hopes of reforming faults, but the desire of showing our discernment, or gratifying our own pride by the mortification of

another. It is not indeed certain that the most refined caution will find a proper time for bringing a man to the knowledge of his own failings, or the most zealous benevolence reconcile him to that judgment by which they are detected. But he who endeavors only the happiness of him whom he reproves will always have either the satisfaction of obtaining or deserving kindness: if he succeeds, he benefits his friend; if he fails, he has at least the consciousness that he suffers for only doing well.—RAMBLER.

(See also COUNSEL.)

Affectation.

AFFECTATION in any part of our carriage is lighting up a candle to our defects, and never fails to make us taken notice of, either as wanting sense or sincerity.—BLAIR.

AFFECTATION is the greatest enemy both of doing well and good acceptance of what is done. I hold it the part of a wise man to endeavor rather that fame may follow him than go before him.—HALL.

Do not affect to appear so devout, nor more humble than you ought, for fear that in flying glory you seem to seek after it: for many persons who hide their charity and their fasts from the eyes of the world, desire to please

even because they are not solicitous to please. And it happens, I do not know how, that we desire praise when we shun it. An affected negligence or an affected nicety do not become a Christian.—ST. AUSTIN.

AFFECTATION naturally counterfeits those excellences which are placed at the greatest distance from possibility of attainment, because, knowing our own defects, we eagerly endeavor to supply them with artificial excellence.—JOHNSON.

SOME professors pass for very meek good-natured people till you displease them. They resemble a pool or a pond: while you let it alone, it looks clear and limpid; but if you stir toward the bottom, the rising sediments soon discover the impurities that lurk beneath.—TOPLADY.

AFFECTATION is to be always distinguished from hypocrisy as being the art of counterfeiting those qualities which we might with innocence and safety be known to want. Hypocrisy is the necessary burden of villainy; affectation part of the chosen trappings of folly.—JOHNSON.

THOSE who quit their proper character to assume what does not belong to them, are, for the greater part, ignorant both of the character they leave and of the character they assume.—BURKE.

AFFECTATION discovers sooner what one is, than it makes known what one would fain appear to be.—STANISLAUS.

IF affectation is so unbecoming in common life, it is much more so in religion; if it is so disgusting in the parlor, it is much more so in the pulpit.—SCOTT.

AFFECTATION is certain deformity. By forming themselves in fantastic models, the young begin with being ridiculous and often end in being vicious.—BLAIR.

ALL affectation is the vain and ridiculous attempt of poverty to be rich.—LAVATER.

Afflictions.

MANY pains are incident to a man of delicacy, which the unfeeling world cannot be persuaded to pity; and which, when they are separated from their peculiar and personal circumstances, will never be considered as important enough to claim attention or deserve redress.—JOHNSON.

OUR afflictions are the files and whetstones that set on edge our devotions, without which they grow dull and ineffectual.—HALL.

IF you would not have affliction visit you twice, listen at once to what it teaches.—BURGH.

THERE is nothing in the world so plainly proves a man to be in a bad state as when he is hardened under affliction, and feels no yielding under the stroke that bids him yield himself to the Lord.—R. HILL.

WHATEVER pretext we may assign for our afflictions, it is often only interest or vanity which causes them.—LAROCHEFOUCAULD.

God's corrections should be our instructions, his lashes our lessons, and his scourges our schoolmasters, whence, both in Hebrew and Greek, chastening and teaching are expressed by one word. When the grace of an afflicted saint is in exercise, his heart is like a garden of roses, or a well of rose-water, which the more they are moved and agitated, the sweeter is the fragrance they exhale.—CRIPPLEGATE LECTURES.

NOT being untutored in suffering, I learn to pity those in affliction.—VIRGIL.

SANCTIFIED afflictions are spiritual promotions: what a mercy to be better for the rod!—R. HILL.

THE good are better made by ill,
As odors crushed are sweeter still.
ROGERS.

HE loses the good of his afflictions who is not the better for them.—SPANISH PROVERB.

EVERY main affliction is our Red Sea, which, while it threatens to swallow, preserves us.—BISHOP HALL.

AFFLICTION is the wholesome soil of virtue;

Where patience, honor, sweet humanity,

Calm fortitude, take root and strongly flourish.

MALLET.

MANY a man never sees into heaven till he sees there through the grave of his little child, or till he loses his wife, not only the better half, but often the whole better part of himself: that unutterable loss which darkens the house, which darkens life itself, which takes the breath out of the years, and leaves a man to go staggering through the world, like one smitten at noonday with blindness.—

HENRY WARD BEECHER.

WHEN sickness has drawn a veil over the gayety of our hearts, or adversity eclipsed the splendor of our outward circumstances; when some intervening cloud has darkened the pleasing scenes of life, or disappointments opened our eyes; then vice loses her fallacious allurements, and the world appears as an empty, delusive cheat; then Jesus and the Gospel beam forth with inimitable luster, and Christian virtue gains loveliness from such lowering providences, and treads the shades with more than

mortal charms. May this reconcile me, and all the sons of sorrow, to our appointed share of sufferings. If tribulations tend to refine the soul, and prepare it for glory, welcome distress, or whatever our peevish passions may miscall calamities. These are not judgments or marks of displeasure to God's children, but necessary and salutary chastisements, as well as tokens of his parental concern for our spiritual and eternal welfare. Afflictions should therefore sit easy upon us, since they increase our knowledge and humility, promote our faith and love, and work out for us a far more exceeding and eternal weight of glory.—

HERVEY.

AFFLICTION scours us of our rust; and however the wicked, like trees in the wilderness, grow without culture, yet the saints, like trees in the garden, must be pruned to be made fruitful, and affliction does this. God will prune his people, but not hew them down; the right hand of his mercy knows what the left hand of his severity is doing. There is as much difference between the sufferings of the saints and those of the ungodly, as between the cords with which an executioner pinions a condemned malefactor, and the bandages wherewith a tender surgeon binds his patient.—DR. ARROWSMITH.

WHEN you see the refiner cast his gold into the furnace, do you

think that he is angry with it, and means to cast it away? No, he only watches that none of it shall be lost, and when the dross is properly severed he takes the gold out. So the Lord acts toward his people, according to the promises in his Word. We may make use of another simile respecting the troubles of saints: the world is a sea of glass; affliction scatters our path with sand, ashes, and gravel, which keep our feet from sliding. The earth must be plowed, harrowed, and weeded, as well as sown, to produce anything; it must also endure many heavy rains, frosty nights, and scorching suns before it becomes fruitful; and while it continues, so in like manner a real Christian must expect, all through his life upon earth, troubles, sorrows, and temptations.—TOPLADY.

SINCE afflictions are absolutely necessary for every believer, it is a most pernicious practice to sit ruminating on the aggravation of them, and reckoning up and dwelling on the dark side, for this actually doubles and trebles them; so it is also in frequently speaking of them to others. It is true, indeed, that it relieves and comforts a troubled saint to tell his sorrows to a pious and sincere friend; but to relate our trials to almost every one, and in almost every company, is imprudent and unbecoming a true Christian; the best way is to be much in prayer, and in the con-

stant use of all the means to trust God through the merits of Christ, either to deliver us out of our afflictions, or to support us under them. It is also proper to make it a matter of repeated prayer, to be enabled to meet difficulties with a smiling countenance, and to speak of them as if they were small. If, then, we had faith in exercise under hardships, if we compared our sorrows with many that we must know have suffered much more, if we could cast all our care upon God, and think and speak very little of them, our afflictions would almost vanish away.—PRESIDENT EDWARDS.

NONE but mean spirits dread the
face of care,
And none but cowards life's af-
flictions fear;
All dastard spirits sink at distant
war,
And tremble as it threatens from
afar;
But rich or poor, true minds pre-
serve their weight,
And if exalted or debased, are
great. CRUDEN.

ONE of the greatest evidences of God's love to those that love him is, to send them afflictions, with grace to bear them.

If we suffer persecution and affliction in a right manner, we attain a higher measure of conformity to Christ, by a due improvement of one of these occasions, than we

AGE should fly concourse, cover
in retreat

Defects of judgment, and the will
subdue;

Walk thoughtful on the silent, sol-
emn shore

Of that vast ocean it must sail so
soon. YOUNG.

WE hope to grow old, and yet
we fear old age; that is, we are
willing to live, and afraid to die.
—BRUYERE.

'Tis greatly wise to know before
we're told

The melancholy news that we
grow old. YOUNG.

THE truth of many maxims of
age gives too little pleasure to be
allowed till it is felt; and the mis-
eries of life would be increased
beyond all human power of endur-
ance, if we were to enter the
world with the same opinions we
carry from it.—JOHNSON.

Ambition.

EVERY man ought to endeavor
at eminence, not by pulling others
down, but by raising himself, and
enjoy the pleasure of his own su-
periority, whether imaginary or
real, without interrupting others
in the same felicity. The philos-
opher may very justly be delighted
with the extent of his views, and
the artificer with the readiness of
his hands; but let the one remem-

ber that, without mechanical per-
formances, refined speculation is
an empty dream; and the other
that, without theoretical reason-
ing, dexterity is little more than a
brute instinct.—JOHNSON.

AMBITION is the mother of hy-
pocrisy; it loves darkness, and
cannot bear the light; indeed, it
carries its views to the most ex-
alted things, but fears to be seen;
and we ought not to wonder at
that, for it compasses its ends only
by hiding itself, and flying from
the eyes of men. In effect, the
more we seek after glory the less
we come to it, when we are seen
to seek it. In fine, what is less
glorious than to appear covetous
of glory, especially among the min-
isters of Christ?—ST. BERNARD.

It is the over-curious ambition
of many to be best or to be none:
if they may not do so well as they
would, they will not do so well as
they may. Pride is the greatest
enemy to reason, and discretion
the greatest opposite to pride. I
see great reason to be ashamed of
my pride, but no reason to be
proud of my shame.—ARTHUR
WARWICK.

WORLDLY ambition is founded
on pride or envy, but emulation
(or laudable ambition) is actually
founded in humility, for it evi-
dently implies that we have a low
opinion of our present attain-
ments, and think it necessary to be
advanced; and especially in relig-

ious concerns it is so far from being pride for a man to wish himself spiritually better, that it is highly commendable, and what we are strongly exhorted to in many parts of the Bible.—BISHOP HALL.

AMBITION, thou punishment and rack of the ambitious! How dost thou by torturing all men please all, even please them at the same time that thou tormentest them.—ST. BERNARD.

NEWS-HUNTERS have great leisure with little thought; much petty ambition to be thought intelligent, without any other pretension than being able to communicate what they have just learned.—ZIMMERMANN.

THERE are few men who are not ambitious of distinguishing themselves in the nation or country where they live, and of growing considerable among those with whom they converse. There is a kind of grandeur and respect which the meanest and most insignificant part of mankind endeavor to procure in the little circle of their friends and acquaintance. The poorest mechanic, nay, the man who lives upon common alms, gets him his set of admirers, and delights in that superiority which he enjoys over those who are in some respects beneath him. This ambition, which is natural to the soul of man, might, methinks, receive a very happy turn; and, if it were rightly directed, contribute

much to a person's advantage, as it generally does to his uneasiness and disquiet.—ADDISON.

Ancestry.

THEY who on glorious ancestors enlarge,
Produce their debt instead of their discharge. YOUNG.

THERE may be, and there often is indeed, a regard for ancestry, which nourishes only a weak pride; as there is also a care for posterity, which only disguises an habitual avarice, or hides the workings of a low and groveling vanity. But there is also a moral and philosophical respect for our ancestors which elevates the character and improves the heart.—DANIEL WEBSTER.

Angels.

THE starry heaven is but, as it were, the floor or pavement of a heaven above it, the supreme or highest heaven, which is by consent of nations the place of the Almighty's most especial presence; all men by a kind of natural instinct, with minds, eyes, and hands lifted up, directing thither their prayers to God; and can we fancy that the universal King hath no servants to wait on him in his presence-chamber, when we see so many paying their devotion to him at so great a distance here

below? Natural reason, therefore, directs and leads us to an acknowledgment that there are certain intelligent creatures in the upper world who, as they are more remote from the dregs of matter wherein we are immersed, so they are of a more pure, refined, and excellent substance, and as far exceeding us in their way of understanding and glorifying the supreme God as they are of nearer admission to the place where his glory is in the most especial manner manifested; and these are they who in our sacred writings are known by the name of angels.—BULL.

ANGELS are God's host; they are enlisted, armed, and disciplined by him; they fight his battles, keep their ranks, know their place, and obey his commands.—HENRY.

THOUGH the doctrine of the ministry of angels is evidently clear in the Bible, yet till our souls mingle with the world of spirits, our best ideas on the subject must be confused, and our utmost stretch of thought fall short of knowing much of their nature and the mode of their ministration. The good angels are called, in Rev. iii, 11, elect, in distinction from those who fell; they owe their appointment and preservation to sovereign grace; they are established in Christ, the head of God's family in heaven and on earth; they are unable either to secure or hinder

the salvation of any being; they never shared in redeeming love, yet, as members of the Lord's household, they are the believers' brethren, and are described as joining in the song of the redeemed, and as rejoicing in the conversion of a sinner. All throughout life the good angels are invisibly near believers, and perhaps frequently convey comfort and direction, though it is difficult to distinguish between those assistances and what we receive from the Holy Spirit; above all, these friendly spirits are nigh the saints at death, and convey their souls to eternal felicity.—CHRISTIAN'S MAGAZINE.

THE learned Mr. Mede argues from Zech. iv, 10, etc., that there are seven archangels; but this is quite conjectural. We have only three mentioned in Scripture, namely, Michael, Raphael, and Gabriel, and perhaps not all these three are created angels, for many think Michael signifies Christ. Angels are endued with great knowledge, and it is likely that they are continually growing in wisdom. They are also endued with very great power: thus we read that one angel in one night destroyed all the first-born in Egypt; an angel slew seventy thousand for David's sin in numbering the people, and one angel destroyed one hundred and eighty-five thousand of the Assyrians in one night. They are also

endued with great love to the saints; thus they sang at the creation, but more so at the coming of Christ; and as they are the saints' ministering spirits, and desire to look into the glorious mysteries of redemption, as well as rejoice in the conversion of sinners, they certainly must have great love to believers.—*DR. WATTS.*

Anger.

SINFUL anger when it becomes strong is called wrath, when it makes outrages it is fury, when it becomes fixed it is termed hatred, and when it intends to injure any one it is called malice. All these wicked passions spring from anger.—*BROWN.*

HIM that is angry we must not oppose with anger, for a madman is not cured by another growing mad also.—*ANTISTHENES.*

HE that would be angry and sin not must not be angry with anything but sin.—*SECKER.*

BE angry and sin not. He that is always angry with his sins will seldom sin in his anger.—*MASON.*

WHEN God is angry with us 'tis not through a principle of hatred that he shows his anger; 'tis to draw us to him even in the time of his anger.—*ST. CHRYSOSTOM.*

SENECA saith well, that anger is like rain, which breaks itself upon that it falls.—*BACON.*

THE discretion of a man deferreth his anger, and it is his glory to pass over a transgression.—*BIBLE.*

DO NOTHING in anger, for that is like putting to sea in a storm.—*MASON.*

TO REPROVE in anger is like giving a sick person a medicine scalding hot.—*MASON.*

TO BE angry is to revenge the fault of others upon ourselves.—*POPE.*

THE continuance and frequent fits of anger produce an evil habit in the soul called wrathfulness, or a propensity to be angry, which oftentimes ends in cholera, bitterness, and morosity; when the mind becomes ulcerated, peevish, and querulous, and like a thin, weak plate of iron, receives impressions, and is wounded by the least occurrence.—*PLUTARCH.*

HE is a fool who cannot be angry; he is a wise man who will not.—*PROVERB.*

THERE is an inconsistency in anger very common in life, which is, that those who are vexed to impatience are angry to see others less disturbed than themselves;

but when others begin to rave, they immediately see in them what they could not find in themselves, the deformity and folly of useless rage.

THERE is nothing said or done in wrath but might be better said or done in meekness, and therefore some have advised when we are angry we should stop and repeat the Lord's prayer, and perhaps by that time we have passed these words, "forgive us as we forgive them that trespass against us;" our anger may cease.—HENRY.

ANGER is such a headstrong and impetuous passion, that the ancients call it a short madness; and indeed there is no difference between an angry man and a madman while the fit continues, because both are void of reason and blind for that season. It is a disease that, where it prevails, is no less dangerous than deforming to us; it swells the face, it agitates the body, and inflames the blood; and as the evil spirit mentioned in the Gospel threw the possessed into the fire or the water, so it casts us into all kind of dangers. It too often ruins or subverts whole families, towns, cities, and kingdoms. It is a vice that very few can conceal; and if it does not betray itself by such external signs as paleness of the countenance and trembling of the limbs, it is more impetuous within, and by gnawing in the heart injures the

body and the mind very much.—WANLEY.

ANGRY and choleric men are as ungrateful and unsociable as thunder and lightning, being in themselves all storm and tempests; but quiet and easy natures are like fair weather, welcome to all, and acceptable to all men: they gather together what the other disperses, and reconcile all whom the other incenses. As they have the good-will and the good wishes of all other men, so they have the full possession of themselves, have all their own thoughts at peace, and enjoy quiet and ease in their own fortunes, how strait soever it may be.—CLARENDON.

Anticipation.

IN our pursuit of the things of this world we usually prevent enjoyment by expectations; we anticipate our own happiness, and eat out the heart and sweetness of worldly pleasures by delightful forethoughts of them; so that when we come to possess them they do not answer the expectation nor satisfy the desires which were raised about them, and they vanish into nothing.—TILLOTSON.

THINGS temporal are sweeter in the expectation, things eternal are sweeter in the fruition; the first shames thy hope, the second crowns it. It is a vain journey

whose end affords less pleasure than the way.—ENCHIRIDION.

Antiquity.

ANTIQUITY, like every other quality that attracts the notice of mankind, has votaries that reverence it, not from reason, but from prejudice. Some seem to admire indiscriminately whatever has been long preserved, without considering that time has sometimes co-operated with chance. All, perhaps, are more willing to honor past than present excellence; and the mind contemplates genius through the shades of age, as the eye surveys the sun through artificial opacity.—JOHNSON.

It has been observed, that a dwarf standing on the shoulders of a giant will see further than the giant himself; and the moderns, standing as they do on the vantage-ground of former discoveries, and uniting all the fruits of the experience of their forefathers with their own actual observation, may be admitted to enjoy a more enlarged and comprehensive view of things than the ancients themselves; for that alone is true antiquity which embraces the antiquity of the world, and not that which would refer us back to a period when the world was young. But by whom is this true antiquity enjoyed? Not by the ancients who did live

in the infancy, but by the moderns who do live in the maturity of things.—BOLTON.

SANCHONIATHON is the oldest historian among profane authors, and only a few fragments of his writings are extant. But he wrote since Moses; so that the Old Testament is the oldest book in the world.

Appearance.

Do NOT trust appearances, do not imagine ever to be in safety. Though this sea be sometimes as calm and even as the water of a pond, though the zephyr that blows upon it scarcely ruffles the waves, this surface, so smiling and even, hides horrid mountains; this great calm is a tempest.—ST. JEROME.

THE desire of doing well is debased by the desire of appearing to have done well.—STANISLAUS.

Applause.

POPULAR applause and vulgar opinion may blow up and mount upward the bubble of a vain and glorious mind, till it burst in the air and vanish; but a wise man builds his glory on the strong foundation of virtue, without expecting or respecting the vulgar props of vulgar opinion. I will

not neglect what every one thinks of me, for that were impudent dissoluteness. I will not make it my common care to hearken how I am cared for of the common sort, and be over solicitous what every one speaks of me, for that were a toilsome vanity. I may do well and hear ill, and that's a kindly happiness.—WARWICK.

It frequently happens that applause abates diligence. Whoever finds himself to have performed more than was demanded, will be contented to spare the labor of unnecessary performances, and sit down to enjoy at ease his superfluities of honor. But long intervals of pleasure dissipate attention and weaken constancy; nor is it easy for him that has sunk from diligence into sloth, to rouse out of his lethargy, to recollect his notions, rekindle his curiosity, and engage with his former ardor in the toils of study.—JOHNSON.

APPLAUSE

Waits on success; the fickle multitude,
Like the light straw that floats
along the stream,
Glide with the current still, and
follow fortune.

FRANKLIN.

Arrogance.

It has always appeared to me that human arrogance and inso-

lence have reached their furthest limit when a clergyman, in his pulpit, in the house of his God, in the actual exercise of his ministry, where an overwhelming sense of his own littleness, in respect to the sacred service about which he is occupied, ought, methinks, to bow down his heart of flesh to the dust, and prostrate every selfish thought within him, looks only to his present elevation above his audience, and discovers plainly, by his gestures and grimaces, that he is solely taken up with a pragmatistical conceit of his own consequence, and forgets his Maker's glory in the mistaken pursuit of his own.—ROBERTS.

Atheism.

It has long been observed that an atheist has no just reason for endeavoring conversions; and yet none harass those minds which they can influence with more importunity of solicitation to adopt their opinions. In proportion as they doubt the truth of their own doctrines, they are desirous to gain the attestation of another understanding, and industriously labor to win a proselyte; and eagerly catch at the slightest pretense to dignify their sect with a celebrated name.—JOHNSON.

ATHEISTS put on a false courage and alacrity in the midst of their darkness and apprehensions, like

children, who, when they fear to go in the dark, will sing for fear.—POPE.

THERE never was a miracle wrought to convince an atheist; the works of God being fully sufficient to prove his being.

WHAT can be more foolish than to think that all this rare fabric of heaven and earth could come by chance, when all the skill of art is not able to make an oyster? To see rare effects, and no cause; a motion without a mover; a circle without a center; a time without an eternity; a second without a first; these are things so against philosophy and natural reason, that he must be a beast in his understanding who can believe in them. The thing formed says that nothing formed it; and that which is made is, while that which made it is not! This folly is infinite.—JEREMY TAYLOR.

(See also UNBELIEF.)

Atonement.

I APPREHEND this ordinance of the eucharist to have so plain a reference to the atonement or satisfaction of Christ, and to do so solemn an honor to that fundamental doctrine of the Gospel, that I cannot but believe that as this sacred institution will be continued to the end of the world, it will be impossible to root that doctrine

out of the minds of plain, humble Christians: they must see the analogy this ordinance has to eating the flesh of the Son of God, and drinking his blood, and will be taught by it, through faith, to feed on him spiritually. The enemies of this heart-reviving truth might as well hope to pierce through a coat of mail with a straw as to reach such a truth, defended by such an ordinance, by their trifling sophistries.—DROUGHTON.

THE apostolical and scriptural doctrine of the vicarious sacrifice of Christ, called the atonement, may be proved not only from the typical sacrifices of the Old Testament, but, first, from the solemn prophecies of the sufferings of Christ, which fully demonstrate them by no means to have been the common sufferings of a martyr, but those awful propitiatory sufferings which were to atone for sin; second, from the sufferings themselves, and the circumstances attending them, plainly showing them to be the penal peculiar sufferings of the Son of God, who put away sin by his own sacrifice; third, from the dignity of Christ's person, which could not be fairly accounted for upon any other supposition than of his thereby giving efficacy to his sacrifice, when he became incarnate for the important purpose of purchasing the Church of God with his own blood; fourth, from the express

declaration of the Saviour, that he laid his life down for the sheep, and that except we eat his flesh and drink his blood we can have no life in us; lastly, it is proved as an indisputable fact from the express testimony of the apostles, who speak of this as the first leading doctrine that they had preached, and what they and all others alone could be saved by.—
DR. EVANS.

Avarice.

“BE thou ashamed, O Sidon!” This is the language and complaint of an element tired out by avarice; as if it had said, “O merchants, greedy of gain, you lay the fault upon my waves when your voyages are not successful! You that are more restless and more disturbed than the waves themselves, be ashamed that dangers and shipwrecks do not discourage you. The winds are more modest and less stormy than you are, they have intervals of repose; but the desire of heaping up and enriching yourselves more and more gives you no relaxation. There are calms when the air is still, when the waves are smooth and united, but your vessels are always in motion; when the wind doth not serve, you take up your oars.”—
—ST. AMBROSE.

AVARICE is a uniform and tractable vice; other intellectual distempers are different in different

constitutions of mind. That which soothes the pride of one will offend the pride of another; but to the favor of the covetous bring money, and nothing is denied.—
JOHNSON.

DISEASES of the mind, such as avarice, spring from too high a value set upon the things by which the mind becomes corrupted.—
CICERO.

AVARICE begets more vices than Priam did children; and like Priam, survives them all. It starves its keeper to surfeit those who wish him dead; and makes him submit to more mortifications to lose heaven, than the martyr undergoes to gain it.—
COLTON.

SOME men are called sagacious merely on account of their avarice; whereas a child can clench its fist the moment it is born.—
SHENSTONE.

THE avarice of the miser may be termed the grand sepulcher of all his other passions, as they successively decay. But, unlike other tombs, it is enlarged by repletion, and strengthened by age.—
COLTON.

(See also COVETOUSNESS.)

Beauty.

IF thou beest not so handsome as thou wouldest have been, thank God thou art not more unhand-

some than thou art. 'Tis his mercy thou art not the mark for passengers' fingers to point at, an Heteroclit in nature, with some member defective or redundant. Be glad that thy clay cottage hath all the necessary forms thereto belonging, though the outside be not so fairly plastered as some others.—FULLER.

THERE are no better cosmetics than a severe temperance and purity, modesty and humility, a gracious temper and calmness of spirit; and there is no true beauty without the signatures of these graces in the very countenance.—RAY ON THE CREATION.

CHRIST personifies the most exquisite created and uncreated beauty, and is the only personage who has received the appellation "altogether lovely." He will be the admiration of heaven for ever and ever.

Behavior.

So behave thyself among thy children that they may love and honor thy presence. Be not too fond, lest they fear thee not; be not too bitter, lest they fear thee too much. Too much familiarity will embolden them; too little countenance will discourage them. So carry thyself, that they may rather fear thy displeasure than thy correction. When thou reprovest them, do it in season;

when thou correctest them, do it not in passion. / As a wise child makes a happy father, so a wise father makes a happy child.—ENCHIRIDION.

A CLOSE behavior is the fittest to receive virtue for its constant guest, because there, and there only, it can be secure. Proper reserves are the outworks, and must never be deserted by those who intend to keep the place; they keep off the possibilities not only of being taken, but of being attempted; and if a woman seeth danger, though at never so remote a distance, she is for that time to shorten her line of liberty. She who will allow herself to go to the utmost extent of everything that is lawful is so very near going further, that those who lie at watch will begin to count upon her.—SAVILLE.

Belief.

THE believer has matter enough for converse with God to wear out time and to fill up eternity.—WATTS.

O how unlike the complex works of man,
Heaven's easy, artless, unencumbered plan!
No meretricious graces to beguile,
No clustering ornaments to clog the pile.
From ostentation as from weakness free,

It stands like the cerulean arch
 we see,
 Majestic in its own simplicity.
 Inscribed above the portals from
 afar,
 Conspicuous as the brightness of
 a star,—
 Legible only by the light they
 give,
 Stand the soul-quickening words,
Believe and live!

COWPER.

IF I could choose what of all things would be at the same time the most delightful and useful to me, I should prefer a firm religious belief to every other blessing: for this makes life a discipline of goodness; creates new hopes when all earthly ones vanish; throws over the decay of existence the most gorgeous of all lights; awakens life even in death; makes even torture and shame the ladder of ascent to paradise; and far above all combinations of earthly hopes, calls up the most delightful visions of the future, the security of everlasting joys, where the sensualist and the skeptic view only gloom, decay, annihilation, and despair.—
 SIR H. DAVY.

Beneficence.

HABITS of active benevolence, when formed with simplicity and singleness of heart, may yield far more advantage to ourselves than the limited nature of our exertions

can allow us to confer on others. “It is more blessed to give than to receive.”

HE is beneficent who acts kindly, not for his own sake, but to serve another.—CICERO.

THERE is no use of money equal to that of beneficence: here the enjoyment grows on reflection.—
 MACKENZIE.

ACCORDING to Tertullian, the first development of the economy of God toward man is benevolence, and the reason is sufficiently clear; for in order to trace the original inclination we must seek for that which is the most natural, as nature is the root from which all other tendencies and sensations spring. Having the power to bless, it is nature in God to diffuse the blessing. As the fountain sends forth its waters, as the sun expands its beams, therefore it is that the Son of God is assimilated to the Father in the characteristic feature of benevolence. This amiable disposition is strongly marked in these words of St. Peter to Cornelius: “Jesus of Nazareth, who went about doing good.”—BOSSUET.

As benevolence is the most sociable of all virtues, so it is of the largest extent; for there is not any man either so great or so little but he is yet capable of giving and of receiving benefits.—
 SENECA.

WHAT a pleasure it is to give! There would be no rich people if they were capable of feeling this.—CHINESE PROVERB.

THE benevolent have the advantage of the envious, even in this present life; for the envious is tormented not only by all the ill that befalls himself, but by all the good that happens to another; whereas the benevolent man is the better prepared to bear his own calamities unruffled, from the complacency and serenity he has secured from contemplating the prosperity of all around him.

Do good. Do good with what thou hast, or it will do thee no good.—STRETCH.

(See also CHARITY.)

Bible.

IF we love the Bible as we ought it is dearer to us than life, nearer to us than any of our relations, sweeter to us than our liberty, and more pleasant than all earthly comforts. All arguments against the Word of God are fallacies, all conceits against it delusions, all derisions against it blasphemy, and all oppositions against it madness. We speak to God in prayer; he speaks to us in his Word. We should take the candle of God's Word and search the corner of our hearts.—J. MASON.

WHEN I find myself assailed by temptation I forthwith lay hold of some text of the Bible which Jesus extends to me, as this: that he died for me, whence I derive infinite hope.—LUTHER.

THE Bible, while it has so many wise things in it, could not have been the composition of fools; nor yet of bad men, as the design of it is entirely to counteract the corrupt maxims and bad principles of the world, and to inculcate that which is excellent and good; nor yet of designing men, as it was composed by so many different penmen, and at such different ages of the world.—ROWLAND HILL.

A FIERY shield is God's Word, of more substance and purer than gold, which tried in the fire loses naught of its substance, but resists and overcomes all the fury of the fiery: even so he that believes God's Word overcomes all, and remains securer everlastingly against all misfortunes; for this shield fears nothing, neither hell nor the devil.—LUTHER.

THE richness and glory which rest upon the language of inspiration are peculiar to itself. We are never so assured that we make people wise unto salvation as when we lead them to be acquainted with the pure Word of God itself.—ROWLAND HILL.

WHEN the devil knew how to quote Scripture falsely, Christ knew how to quote it truly; and it is for us, whenever we are tempted, to go to the Bible and see whether we cannot find something suitable for our souls in that hour of temptation.—ROWLAND HILL.

THE Bible is a map of heaven, a true history of the primitive Church, an infallible rule of life, an immovable ground of hope, and an everlasting spring of consolation.

THERE is such a fullness in the Bible that oftentimes it says much by saying nothing; and not only its expressions but its silences are teaching, like the dial, in which the shadow as well as the light informs us.—BOYLE.

OF most things it may be said, vanity of vanities, all is vanity; but of the Bible it may be truly said, verity of verities, all is verity.—DR. ARROWSMITH.

MANY are very careful to have a fair and well-printed Bible; but the fairest and finest impression is to have it well printed in the heart by the Spirit.—DR. ARROWSMITH.

GOD, in tender indulgence to our different dispositions, has strewed the Bible with flowers, dignified it with wonders, and enriched it with delight.—HERVEY.

THE oracles of God contain an immense variety of the most beautiful flowers and sublimities of rhetoric.—DR. GIBBONS.

THE Bible is useful to all sorts of persons. A worldling should often read Ecclesiastes; a devout person, the Psalms; an afflicted person, Job; a preacher, Timothy and Titus; a backslider, the Hebrews; a libertine, Peter, James, and Jude; a man that would study providence, Esther; and those who are engaged in great undertakings, Nehemiah.—ROBINSON.

O THOU to whom belongs
All sacrifice—thy first volume this
For man's perusal—who runs may
read,
Who reads can understand—'tis
unconfined,
A language lofty to the learned,
yet plain
To those who feed the flock or
guide the plow. YOUNG.

SPIRITUAL truths can only be spiritually discerned. The Bible is a most delightful and surprising book to those who are under the illuminating grace of the Gospel.—ROWLAND HILL.

INFIDELS make it an objection against the purity demanded by the Bible, that human nature cannot come up to it. So they settle the matter, not by force of argument, but from what they feel in themselves; the Bible must be wrong because they feel wrong.

The fact is that they love sin too well to believe the Bible.—ROWLAND HILL.

THE sun and substance of the preparation needed for a coming eternity is, that you believe what the Bible tells you, and do what the Bible bids you.—CHALMERS.

STILL be the sacred pages your delight,
Read them by day and meditate by night;
Let sacred subjects in your bosom roll,
Claim every thought, and draw in all your soul. PITT.

THE Bible is a window in this prison of hope, through which we look into eternity.—DWIGHT.

THE Bible don't pretend to teach fully of anything save man's lost condition, and of his way of returning to God. The truth of it is not a subject for logic; it can only be tested by consciousness and experience. To test the truth of a Christian's experience try the life of a Christian. Go on your knees before God. Bring all your idols; bring self-will, and pride, and every evil lust before him and give them up. Devote yourself, heart and soul, to his will, and see if you do not "know of the doctrine." This is the only way to examine and study into Bible truths, and none that ever tried this way till their hearts grew

warm with love to Christ ever had much trouble about doubting the truths of revelation.—HENRY WARD BEECHER.

BAD men or devils would not have written the Bible, for it condemns them and their works; good men or angels could not have written it, for in saying it was from God when it was but their own invention, they would have been guilty of falsehood, and thus could not have been good. The only remaining being who could have written it is God, its real author.

WE read the Word of God, we study it, we hear it, we know more of it perhaps than our neighbors do; but to accept it, to believe it, to yield ourselves up to it, to live according to it, to feed upon it, to know, and act as knowing, that "man doth not live by bread alone, but by every word that proceedeth out of the mouth of God;" this, and only this, will make all that nearness, and all that knowledge, the blessing that it should be, that it may be, that it must be, unless it is to be turned into a curse instead of a blessing, and bring us into a miserable likeness with the lost apostle.—DR. MOBERLY.

IF, as some tell us, we are only to believe the Bible so far as it is consonant with reason, we are likely to be terribly misguided: because reason, among our dark

and ignorant race, is so much under the influence of prejudice and passion. If twenty men of different persuasions be called together, however flatly they may contradict each other, they would all tell you they are guided by reason.—ROWLAND HILL.

THE Bible, like the world, has its paradoxes and contradictions, which, after all, are but parts of the same truth; just such contradictions as centrifugal and centripetal forces in philosophy; both needful to the completeness of truth, and to roll the planets in their orbits; or like midnight and noonday, each the opposite of the other, and yet each in its place a reality and a blessing, and essential to the continuance and progress of summer and winter, seed-time and harvest.—T. EDWARDS.

THE precious Word of God is adapted to do good to the sinner because it is a sharp two-edged sword, that can give a killing blow to the love of sin, or like a hammer, break the stony heart in pieces. It is also peculiarly suited to the different degrees of saints and their respective wants. If weak, it will nourish infant piety; if more strong, it will settle and establish; and if well established, it will inspire with joy and triumph. In short, in this storehouse there is a medicine for every malady, a balm for every wound, and a supply for every

want. The pages of Scripture also, like the best productions of nature, will not only endure the test, but improve upon the trial; the application of the microscope to the one, and meditation, faith, and prayer to the other, are sure (by the power of the Holy Spirit) to display new beauties, and present us with higher attractives.—HERVEY.

THE way to have miracles wrought in us is to yield obedience to the divine Word.—HALL.

LET us not lose the Bible, but with diligence, in fear and invocation of God, read and preach it. While that remains and flourishes all prospers with the state; 'tis head and empress of all arts and faculties. Let but divinity fall and I would not give a straw for the rest.—LUTHER.

Bigotry.

PERTINACITY of opinion more frequently arises from a partial view of a subject than from a full comprehension of it, and certainly is not of itself any proof of rectitude of judgment.—BISHOP OF LLAN-DAFF.

THE principles of bigotry and intolerance are as destructive to morality as they are contrary to common sense. Is it possible to suppose that by blinding the un-

derstanding, and by forcing the judgment, we can mend the heart?

—R. HILL.

BIGOTRY murders religion to frighten fools with her ghost.—COLTON.

Blasphemy.

BLASPHEMY is speaking evil of God; that is, 1. Either attributing God's perfections to ourselves or others; or, 2. Ascribing any of our imperfections to God.—BARKER.

Blessings.

IF all the blessings of our condition are enjoyed with a constant sense of the uncertainty of life, if we remember that whatever we possess is to be in our hands but a very little time, and that the little which our most lively hopes can promise us may be made less by ten thousand accidents, we shall not much repine at a loss of which we cannot estimate the value, but of which, though we are not able to tell the least amount, we know, with sufficient certainty, the greatest, and are convinced that the greatest is not much to be regretted.—JOHNSON.

NOTHING raises the price of a blessing like its removal; whereas it was its continuance that should have taught us its value.

OUR real blessings often appeal to us in the shape of pains, losses, and disappointments; but let us have patience and we soon shall see them in their proper figures.—ADDISON.

It often seems more difficult to preserve a blessing than to obtain it.—DEMOSTHENES.

Body.

SOME members of the body are radical, as the heart, liver, and brain; these we cannot live without: and others are official, as the hands, feet, etc. The superior members rule the inferior, the inferior support the superior.—FLAVEL.

THE body is the soul's house, its beloved habitation; where it was born and hath lived ever since it had a being, and in which it enjoyed all its comforts. Upon this account the apostle calls it the soul's home. (We are at home in the body. 2 Cor. v.) We may say of many gracious souls, they pay a dear rent for the house they dwell in.—FLAVEL.

THERE is a vileness in the bodies even of the saints which will never be removed till it be melted down in the grave, and cast into a new mould at the resurrection, to come forth a spiritual body.—BARTON.

It is related that Galen was converted from Atheism by seeing a human skeleton; and afterward he said he would give any one a hundred years' time to see if he could find out a more commodious situation for any one member of the body.

It is shameful for man to rest in ignorance of the structure of his own body, especially when the knowledge of it mainly conduces to his welfare, and directs his application of his own powers.—MELANTHON.

Books.

ALWAYS have a book at hand, in the parlor, on the table, for the family; a book of condensed thought and striking anecdote, of sound maxims and truthful apothegms. It will impress on your own mind a thousand valuable suggestions, and teach your children a thousand lessons of truth and duty. Such a book is a casket of jewels for your household.—T. EDWARDS.

THOU mayest as well expect to grow stronger by always eating, as wiser by always reading. For much overcharges nature, and turns more into disease than nourishment. 'Tis thought and digestion which makes books serviceable, and gives health and vigor to the mind.—FULLER.

No man should think so highly of himself as to imagine he could receive no light from books, nor so meanly as to believe he can discover nothing but what is to be learned from them.—JOHNSON.

A WICKED book is the worse that it cannot repent.

AT the head of all pleasures which offer themselves to the man of education may confidently be placed that derived from books, which perhaps no other can stand in competition with. Imagine that we had it in our power to call up the shades of the greatest and wisest men that ever existed, to converse with us on the most interesting topics, what a privilege should we think it, how superior to all common enjoyments! but in a well-chosen library we in fact possess this. We can question Xenophon and Cesar on their campaigns, make Demosthenes and Cicero plead before us, join in the audiences of Socrates and Plato, and receive demonstrations from Euclid and Newton. In books we have the choicest thoughts of the ablest men in their best dress; we can at pleasure exclude dullness, and open our doors to good sense alone. Without books a sensible person can scarcely pass one day to his satisfaction, but with them no day has been so dark as not to have some pleasures. Even pain and sickness have been rendered bearable by the pleasures of read-

ing, and long and solitary traveling in some degree comfortable by the pleasing company of a favorite author.—AIKEN.

THE composition of a book has been compared to the furnishing of a feast, in which, whatever art may have been exerted, and variety produced, it seldom happens that every person is pleased. Sometimes it is said that some of the provisions are not good, and others will say that the dishes are not dressed and seasoned as they ought to be; but sometimes it may happen that the stomach or appetite of the guests are out of order. No work ever yet appeared which was not blamed as well as praised by many; but we hesitate not to pronounce that work good which maintains for a considerable time a majority of suffrages in its favor. Longinus very properly makes the favorable opinion of various nations for many ages an infallible criterion of an author's singular excellence; and it is certain that to call in question the merits of those books which have long survived their authors, contributes more to disgrace the critic than to diminish the reputation of the author.—DR. KNOX.

MANY books require no thought from those who read them, and for a very simple reason; they made no such demand upon those who wrote them. Those works, therefore, are the most valuable that

set our thinking faculties in the fullest operation. For as the solar light calls forth all the latent powers and dormant principles of vegetation contained in the kernel, but which, without such a stimulus, would neither have struck root downward, nor borne fruit upward, so it is with the light that is intellectual, it calls forth and awakens into energy those latent principles of thought in the minds of others, which without this stimulus reflection would not have matured, nor examination improved, nor action embodied.—COLTON.

I DENY not but that it is of greatest concernment in the Church and commonwealth to have a vigilant eye how books demean themselves as well as men, and thereafter to confine, imprison, and do sharpest justice on them as malefactors; for books are not absolutely dead things, but do contain a progeny of life in them to be as active as that soul was whose progeny they are; nay, they do preserve as in a vial the purest efficacy and extraction of that living intellect that bred them. I know they are as lively, and as vigorously productive, as those fabulous dragons' teeth; and being sown up and down, may chance to spring up armed men. And yet, on the other hand, unless wariness be used, as good almost kill a man as kill a good book. Who kills a man kills a reasonable creature,

God's image; but he who destroys a good book kills reason itself, kills the image of God, as it were, in the eye. Many a man lives a burden to the earth; but a good book is the precious life-blood of a master spirit, embalmed and treasured up on purpose to a life beyond life.—MILTON.

Calumny.

A CALUMNIOUS mouth is a fire in the wood.—ASIATIC PROVERB.

BASE calumny, by working under ground,
Can secretly the greatest merit wound. SWIFT.

AS THERE are to be found in the service of envy men of every diversity of temper and degree of understanding, calumny is diffused by all arts and methods of propagation. Nothing is too gross or too refined, too cruel or too trifling, to be practiced. Very little regard is had to the rules of honorable hostility, but every weapon is accounted lawful; and those who cannot make a thrust at life are content to keep themselves in play with petty malevolence, to tease with feeble blows and impotent disturbance.—JOHNSON.

A BLACKSMITH, having been asked why he did not sue his grievous calumniator for damages, perti-

nently replied, "I can hammer out a better character than the lawyers would give me."

Candor.

THERE is a proper mean between undistinguishing credulity and universal jealousy which a sound understanding discerns, and which the man of candor studies to preserve.

ONE ounce of true candor is worth a hundred pounds of sense without it.—FOSTER.

HE who freely praises what he means to purchase, and he who enumerates the faults of what he means to sell, may set up a partnership with honesty.—LAVATER.

A MAN who is truly candid may not be very learned; but either he must have seen much of the world, or else be blessed with a benevolent temper. Such a man makes all proper allowances for the mixture of evil with good, which must be found in all human characters. He does not lend an open ear to defamatory reports, but he is slow to judge, and requires the clearest evidence before he will condemn. Where there is just ground for doubt, he keeps his judgment undecided; and during the time of suspense, he leans to the most charitable construction which actions can bear; and

when he must condemn, he does it with real regret, and never with haughtiness. How much soever he may dislike the sentiments of any person or party, he allows for the effects of different education and connections, and never confounds under one general censure all who belong to that family or sect. From a few wrong opinions he does not infer the subversion of all sound principles, nor from some bad actions does he conclude that any person is become wicked and abandoned. He commiserates human frailty, and judges of others according to the principle by which he thinks it reasonable that they should judge of him. In short, knowing his own infirmities, and having a compassionate and tender disposition, he views men and their actions in the clear sunshine of charity and benevolence, and not in the dark shade which party spirit or jealous rivalry throws over all characters.—DR. BLAIR.

Censoriousness.

CHARITY, like the sun, brightens every object on which it shines. A censorious disposition casts every character into the darkest shade it will bear.

LET us be greatly upon our guard, that we do not condemn

our brethren because their creed or confessions of faith do not come up to our own. Yea, if we suspect that their sentiments may prove fatal to them, even that consideration should engage us to gentleness rather than severity, as that is the most likely method to bring them to the knowledge of the truth. In a particular manner, parents, and those who have the care of youth, should encourage them in a candid and benevolent temper. Too many have from their tenderest years been taught to place a part of their religion in the severity with which they censure their brethren who differ from them, and a peccant humor so early wrought in their constitution will not easily be subdued. That very consideration, however, should induce us to educate youth in open and generous sentiments, that so they may be taught to reverence true Christianity wheresoever they see it, and to judge of it by essentials rather than circumstantial. Let this be our care, and it is more than probable that our children, or those under our tuition, may imbibe such a candid disposition as will be much to their honor and comfort.—DR. DODD-RIDGE.

CENSORIOUS persons take magnifying glasses to look at others' imperfections, and diminishing glasses to look at their own.—SECKER.

Censure.

CENSURE is willingly indulged, because it always implies some superiority. Men please themselves with imagining that they have made a deeper search or wider survey than others, and detected faults and follies which escape vulgar observation.—JOHN-SON.

THE best way to stop censure is to correct self.—DEMOSTHENES.

DO NOT that yourself which you are wont to censure in others. It is bad when the censure of the teacher recoils upon himself.—CATO.

HE descants most on the failings of others who is least sensible of his own.

THE readiest and surest way to get rid of censure is to correct ourselves.—DEMOSTHENES.

CENSURE no man, detract from no man: praise no man before his face, traduce no man behind his back. Boast not thyself abroad, nor flatter thyself at home. If anything cross thee, accuse thyself; if any one extol thee, humble thyself. Honor those that instruct thee, and be thankful to those that reprehend thee. Let all thy desires be subjected to reason, and let thy reason be corrected by religion. Weigh thyself by thy own balances, and trust not the voice of wild opinion: observe thyself as

thy greatest enemy, so shalt thou become thy greatest friend.—ENCHIRIDION.

Character.

A GOOD character is, in all cases, the fruit of personal exertion. It is not inherited from parents; it is not created by external advantages; it is no necessary appendage of birth, wealth, talents, or station; but it is the result of one's own endeavors, the fruit and reward of good principles, manifested in a course of virtuous and honorable action.—HAWES.

CHARACTER is a perfectly educated will.—NOVALIS.

CHARACTER is like stock in trade; the more of it a man possesses, the greater his facilities for adding to it. Character is power, is influence: it makes friends, creates funds, draws patronage and support, and opens a sure and easy way to wealth, honor, and happiness.—HAWES.

MEN are to be estimated, as Johnson says, by the mass of character. A block of tin may have a grain of silver, but still it is tin; and a block of silver may have an alloy of tin, but still it is silver.

The mass of Elijah's character was excellence; yet he was not without the alloy. The mass of Jehu's character was base; yet he had a portion of zeal which was directed by God to great ends.

Bad men are made the same use of as scaffolds; they are employed as means to erect a building, and then are taken down and destroyed. We must make great allowance for constitution. I could name a man who, though a good man, is more unguarded in his tongue than many immoral persons. Shall I condemn him? he breaks down here, and almost here only. On the other hand, many are so mild and gentle as to make one wonder how such a character could be formed without true grace entering into its composition.—**CECIL.**

THE character is like white paper; if once blotted, it can hardly ever be made to appear as white as before. One wrong step often stains the character for life. It is much easier to form a good character at first than it is to do it after we have acquired a bad one; to preserve the character pure, than to purify it after it has become defiled.

CHARACTER is what a man truly is, and what his reputation soon will be.

MEN who concentrate themselves all upon one point may be sharp, acute, pungent; they may have spear-like force of character; but they are never broad and round, never of full-proportioned manhood; which can only be obtained by the carrying forward of the

whole of a man in an even-breasted march.—**H. W. BEECHER.**

(See also REPUTATION.)

Charity.

CHARITY would have you sensible of your affliction, that you may have nothing more to afflict you. She would have you know your misery, that you may begin to be happy. When she reproves you she is good-natured, when she would please you she is sincere. She has a certain tenderness and mercy, even amid the severities that she sometimes uses. Her caresses are without artifice and deceit, her anger is always accompanied with patience, her indignation with humility.—**ST. BERNARD.**

It is not good to speak evil of all whom we know bad; it is worse to judge evil of any who may prove good. To speak ill upon knowledge shows a want of charity; to speak ill upon suspicion shows a want of honesty. I will not speak so bad as I know of many: I will not speak worse than I know of any. To know evil by others, and not speak it, is sometimes discretion: to speak evil by others, and not know it, is always dishonesty.—**WARWICK.**

It is heaven upon earth to have a man's mind move in charity, rest in Providence, and turn upon the poles of truth.—**BACON.**

IN giving thy alms, inquire not so much into the person as his necessity. God looks not so much upon the merits of him that requires, as into the manner of him that relieves: if the man deserves not, thou hast given it in humanity.—QUARLES.

HE that defers his charity till he is dead, is (if a man weighs it rightly) rather liberal of another man's than his own.—BACON.

“CHARITY is gentle, friendly, and loving; she envieth not.” They that envy their neighbor's profit when it goeth well with him, such fellows are out of their liveries, and so out of the service of God; for to be envious is to be the servant of the devil.—LATIMER.

HE hath riches sufficient who hath enough to be charitable.—SIR T. BROWNE.

THE less indulgence one has for one's self, the more one may have for others.—CHINESE PROVERB.

FOR modes of faith let graceless zealots fight;
His can't be wrong whose life is in the right.
In faith and hope the world will disagree,
But all mankind's concern is charity. POPE.

CHARITY is the sum and the end of the law.—HULL.

CHARITY cannot be practiced right unless, first, we exercise it the moment God gives the occasion; and, secondly, retire the instant after to offer it to God by humble thanksgiving. And this for three reasons: first, to render him what we have received from him the second, to avoid the dangerous temptation which springs from the very goodness of these works; and the third, to unite ourselves to God, in whom the soul expands itself in prayer, with all the graces we have received and the good works we have done, to draw from him new strength against the bad effects which these very works may produce in us if we do not make use of the antidotes which God has ordained against these poisons. The true means to be filled anew with the riches of grace is thus to strip ourselves of it; and without this it is extremely difficult not to grow faint in the practice of good works.—JOHN WESLEY.

Is ANY man fallen into disgrace? Charity doth hold down its head, is abashed and out of countenance, partaking of his shame. Is any man disappointed of his hopes or endeavors? Charity crieth out, alas! as if it were itself defeated. Is any man afflicted with pain or sickness? Charity looketh sadly, it sigheth and groaneth, it fainteth and languisheth with him. Is any man pinched with hard want? Charity, if it cannot succor, will

condole. Doth ill news arrive? Charity doth hear it with an unwilling ear and a sad heart, although not particularly concerned in it. The sight of a wreck at sea, of a field spread with carcasses, of a country desolated, of houses burned and cities ruined, and of the like calamities incident to mankind, would touch the bowels of any man; but the very report of them would affect the heart of charity.—FULLER.

EVERY thing hath two handles: the one soft and manageable, the other such as will not endure to be touched. If, then, your brother do you an injury, do not take it by the hot and hard handle, by representing to yourself all the aggravating circumstances of the fact; but look rather on the soft side, and extenuate it as much as is possible, by considering the nearness of the relation, and the long friendship and familiarity between you—obligations to kindness which a single provocation ought not to dissolve. And thus you will take the accident by its manageable handle.—EPICTETUS.

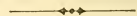
IF thou givest to receive the like, it is exchange; if to receive more, it is covetousness; if to receive thanks, it is vanity; if to be seen, it is vainglory; if to corrupt, it is bribery; if for example, it is formality; if for compassion, it is charity; if because thou art commanded, 'tis obedience. The

affection, in doing the work, gives a name to the work done.—EXCHORDION.

HE that gives all, though but little, gives much; because God looks not to the quantity of the gift, but to the quality of the givers. He that desires to give more than he can hath equaled his gift to his desire, and hath given more than he hath.—QUARLES.

It is an old saying "that charity begins at home;" but this is no reason it should not go abroad. A man should live with the world as a citizen of the world. He may have a preference for the particular quarter, or square, or even alley in which he lives, but he should have a generous feeling for the welfare of the whole.—CUMBERLAND.

GIVE work rather than alms to the poor. The former drives out indolence, the latter industry.



Cheerfulness.

CHEERFULNESS ought to be the *viaticum vite* of their life to the old. Age without cheerfulness is a Lapland winter without a sun; and this spirit of cheerfulness should be encouraged in our youth, if we would wish to have the benefit of it in our old age. Time will make a generous wine more mellow, but it will turn that which

is early on the fret to vinegar.—
COLTON.

CHEERFULNESS is a medium between levity and gloominess. It is compatible with seriousness; and its purest and most permanent source is a humble consideration of the many favors and blessings which we enjoy from the divine hand.

A TRULY cheerful man may be called an *enlivener*, for he carries sunshine and smiles wherever he goes, to cheer and encourage his virtuous companions.—FITZOSBORNE.

CHEERFUL looks make every dish
a feast,
And 'tis that crowns a welcome.
MASSINGER.

CHEERFULNESS in old age is very pleasing, but it is widely different from the levity of youth. For the aged to mingle in the vanities of youth would be ridiculous, and they would thereby sink their dignity, and forfeit the respect due to them. Some amusement the aged require, but they should consider well by every intemperate indulgence they accelerate decay; and instead of enlivening, they oppress nature, and precipitate their declining state.—DR. BLAIR.

A CHEERFUL temper, joined with innocence, will make beauty attractive, knowledge delightful, and

wit good-natured. It will lighten sickness, poverty, and affliction; convert ignorance into an amiable simplicity, and render deformity itself agreeable.—ADDISON.

CHEERFULNESS is the best promoter of health. Repinings and murmurings of the heart give imperceptible strokes to those delicate fibers of which the vital parts are composed, and wear out the machine. Cheerfulness is as friendly to the mind as to the body. It banishes all anxious care and discontent, soothes and composes the passions, and keeps the soul in a perpetual calm.—ADDISON.

CHEERFULNESS is the offspring of piety, the handmaid of health, and the companion of usefulness and accomplishment.

CHEERFULNESS and good-nature are the ornaments of virtue.

Children.

CHILDREN are very early capable of impression. I imprinted on my daughter the idea of faith at a very early age. She was playing one day with a few beads, which seemed to delight her wonderfully. Her whole soul was absorbed in her beads. I said, "My dear, you have some pretty beads there." "Yes, papa." "And you seem to be vastly pleased with them." "Yes, papa." "Well, now, throw

them behind the fire." The tears started into her eyes. She looked earnestly at me, as though she ought to have a reason for such a cruel sacrifice. "Well, my dear, do as you please; but you know I never told you to do anything which I did not think would be good for you." She looked at me a few moments longer, and then, summoning up all her fortitude, her breast heaving with the effort, she dashed them into the fire. "Well," said I, "there let them lie; you shall hear more about them another time; but say no more about them now." Some days after I bought her a box full of larger beads, and toys of the same kind. When I returned home I opened the treasure and set it before her; she burst into tears with ecstasy. "Those, my child," said I, "are yours, because you believed me when I told you it would be better for you to throw those two or three paltry beads behind the fire. Now that has brought you this treasure. But now, my dear, remember, as long as you live, what faith is. I did all this to teach you the meaning of faith. Put the same confidence in God. Believe everything that he says in his Word, whether you understand it or not."—**CECIL.**

LET all children remember, if ever they are weary of laboring for their parents, that Christ labored for his; if impatient of their commands, that Christ cheerfully

obeyed; if reluctant to provide for their parents, that Christ forgot himself and provided for his mother amid the agonies of the crucifixion. The affectionate language of this divine example to every child is, "Go thou and do likewise."—**DR. DWIGHT.**

I THINK it better to restrain children through a sense of shame and by liberal treatment than through fear.—**TERENCE.**

CHILDHOOD is like a mirror, catching and reflecting images from all around it.

CHILDREN make a world of care and trouble, and pay for it all as they pass along.—**THOMPSON.**

Christ.

THROUGH Christ believers are to expect everything, from the least drop of water to the immense riches of glory.—**HALYBURTON.**

HERE is encouragement to perseverance, that Jesus Christ, our head, is already in heaven. If the head be above water the body cannot drown.—**FLAVEL.**

WE read of Jacob's ladder. Christ is Jacob's ladder that reacheth up to heaven, and he that refuseth to go by this ladder thither will never by any other means get up so high. There is none

other name given whereby we must be saved. All the rounds of this ladder are sound, and fitly placed; not one of them is set further than that by faith thou mayest ascend step by step unto, even until thou shalt come to the highest step thereof, from whence thou mayest step in at the celestial gate, where thy soul desireth to dwell.—BUNYAN.

LET the orators adorn themselves with their eloquence, the philosophers with their wisdom, the rich with their treasures, kings with their power and grandeur. Christ is to us a rich possession and a glorious kingdom. We find wisdom in the folly of the Gospel, strength in the weakness of the flesh, glory in the shame of the cross.—ST. PAULIN.

AS CHRIST suffered for all men in general, he suffered for every man in particular; he gave himself wholly to all, and wholly to every one; and by that, as we owe to our Saviour all that he did in his passion, every one owes the same to him; unless, perhaps, every one owes more to him than all together do, because that every man in particular has received as much as all men together have.—SALVIAN.

JESUS CHRIST is the chief good, the knowledge of him the chief wisdom, and the enjoyment of him the chief happiness.—DE COURCY.

CHRIST is so great that no worth can recommend any creature to him, if they have any; but as they have not, he magnifies his grace by exalting his enemies.—DR. GOODWIN.

WHAT wings are to a bird, oil to wheels, or a loadstone to the needle, such is Christ to the soul of a believer. He gives speed to his devotion, activity to his obedience, and draws him nearer and nearer to God.

IF I win Christ I am rich; if I am found in Christ I am safe; if I know Christ I am wise to salvation.—TRAIL.

CHRIST made himself like to us, that he might make us like himself.—MASON.

THEY that deny themselves for Christ shall enjoy themselves in Christ.—MASON.

CHRIST is not truly prized at all unless he is prized above all.

TOO MANY see Christ in a book as we see places in a map; but to come nigh, to enjoy him, this is delightful and saving.—RUTHERFORD.

WE may know what Christ has done for us by what he has done in us.—MASON.

Christian, Becoming one.

THERE are seasons peculiarly fitted for becoming a Christian. There are no feelings or sentiments of which the soul is capable but what have their tides. They ebb and flow like the sea. This seems to be one of the laws of our nature. There are times when the popular tide sets toward religion; when all outward circumstances, as well as all inward yearnings, conspire to invite and even press the sinner toward God.—**H. W. BEECHER.**

THE Christian is compared to a tree; and we know that those trees flourish most and bear the sweetest fruit which stand most in the sun. The lively Christian, who prays very much, stands nigh unto God, and hath God nigh unto him; you may therefore expect his fruit to be sweet and ripe; while others that stand as it were in the shade, at a distance from God, by neglecting prayer, will have little fruit found on their branches, and that but green and sour. Who can express the powerful oratory of a believer's prayer? This little word, Father, lisped by faith in prayer, by a real Christian, exceeds the eloquence of Demosthenes, Cicero, and all the famous speakers in the world. Prayer, like Jonathan's bow, returns not empty; never was faithful prayer lost. No merchant trades with such certainty as the praying

saint. Some prayers, indeed, have a longer voyage than others, but then they return with the richer lading at last, so that the praying soul is the gainer by waiting for an answer.—**GURNALL.**

I HAVE known what the enjoyments and advantages of this life are, and what the more refined pleasures which learning and intellectual power can bestow; and with all the experience that more than threescore years can give, I, now on the eve of my departure, declare to you (and earnestly pray that you may hereafter live and act in the conviction) that health is a great blessing; competence, obtained by honorable industry, a great blessing; and a great blessing it is to have kind, faithful, and loving friends and relatives; but that the greatest of all blessings, as it is the most ennobling of all privileges, is to be indeed a Christian.—**COLERIDGE.**

A REAL Christian is a grand character, and may unite in himself whatever is great in the mind of a philosopher or in the heart of a hero. The philosopher supposes that he has arrived at true greatness, but the Christian alone possesses it. Perhaps the Christian may not be profound in human wisdom, but he is in divine knowledge, which is far superior. Perhaps he has never gained a victory by slaughtering a great number of his fellow-creatures;

but grace has enabled him to do what is far more glorious, to conquer his own sins.—SAURIN.

A CHRISTIAN is God Almighty's gentleman: a gentleman in the vulgar, superficial way of understanding the word, is the devil's Christian. But to throw aside these polished and too current counterfeits for something valuable and sterling, the real gentleman should be gentle in everything, at least, in everything that depends on himself: in carriage, temper, constructions, aims, desires. He ought therefore to be mild, calm, quiet, even, temperate; not hasty in judgment, not exorbitant in ambition, not overbearing, not proud, not rapacious, not oppressive; for these things are contrary to gentleness. Many such gentlemen are to be found, I trust; and many more would be were the true meaning of the name borne in mind and duly inculcated.—HARE.

ABOVE all persons, real Christians should be most diligent; for not only do they know their duty better than others, and therefore more will be required of them, but from gratitude to God, and in order to do good to others, they should be more active than the people of the world. If they properly consider the value of time, the worth of souls, the necessity of the spread of the Gospel, and above all, the glory of God, they

cannot be idle or indifferent, but use their graces, their talents, and their property to promote such important ends.—SCOTT.

THERE are men who will not seek for religion when no one else is seeking because they don't want to be thought singular—shame working through the organ of approbateness; and then, when a revival comes, they wont seek it because they don't want to get excited, and go with a crowd—shame working through self-esteem; and thus, between those two guards, warding them off from the door of salvation, the poor fools perish.—HENRY WARD BEECHER.

BECOMING a Christian is not becoming better than one's neighbor; it is becoming better than one's self. It has no reference whatever to other people. No one need to feel, when his neighbor becomes a Christian, "That man has set up to be better than we are now; we will therefore watch him, and see how his saintship gets along."—H. W. BEECHER.

Christianity.

CHRISTIANITY is hard, but grateful and happy. I contemn the difficulty when I respect the advantage. The greatest labors that have answerable requitals are less than the least that have no regard.

Believe me, when I look to the reward I would not have the work easier. It is a good Master whom we serve, who not only pays but gives; not after the proportion of our earnings, but of his own mercy.—BISHOP HALL.

WHAT is *clear* in Christianity we shall find to be sufficient, and to be infinitely valuable; what is *dubious*, unnecessary to be decided, or of very subordinate importance, and what is most *obscure*, should teach us to bear with the different opinions which others may have formed upon the same subject.—PALEY.

THE general notion appears to be, that if born in a country of which Christianity is the established religion, we are born Christians. But this is a great mistake. To be a real Christian denotes a spiritual condition, the possession of a peculiar nature with the qualities and properties that belong to it. It is a state into which we are *not born*, but into which we must be translated; a nature which we do not inherit, but into which we are to be created anew by the Holy Spirit, through the undeserved grace of God, by the use of the appointed means. It is the comprehensive compendium of the character of true Christians, that they are walking by faith and not by sight; that is to say, not merely that they so firmly believe in future rewards and punishments as

to be influenced to adhere in the main to the path of duty, though tempted to forsake it by interest and present gratification; but further, that the great truths revealed in the Scripture, concerning the unseen world, are for the most part the ideas uppermost in their thoughts, and about which their hearts are habitually interested. As to the temper of a real Christian, it is compounded of firmness, complacency, peace, and love; it manifests itself by acts of kindness and courtesy; in the time of prosperity it is not insolent, in adversity it is not depending; it is slow in revenging an injury, and ever ready to forgive enemies. Respecting the state and condition of Christians in this world, as they have many enemies, and their way beset with many snares, it must be various. Sometimes they seem to have made considerable progress in the divine life, sometimes to advance but slowly, if not to go backward. At one time they enjoy the love of God, and are cheered with hope; at another they have very little sensible comfort, and are full of doubts and fears. Thus they go on till, by the work of the Holy Spirit and the trials of life, they are prepared for heaven, and then they are taken to God and enjoy eternal glory.—WILBERFORCE.

CHRISTIANITY commands us to pass by injuries; policy, to let them pass by us.—FRANKLIN.

OTHER religions, as those of the pagans, are more popular, for they are external; but they are not for people of capacity. A religion purely intellectual would be better adapted to the capable, but it would be of no use to the people. The Christian religion is adapted to all, being a mixture of the external and the internal. It elevates the people internally, and abases the proud externally; and is not perfect without both, for it is necessary that the people should understand the spirit of the letter, and that the learned should submit their spirit to the letter.—PASCAL.

THE world teacheth me that it is madness to leave behind me those goods that I may carry with me; Christianity teacheth me that what I charitably give alive I carry with me dead; and experience teacheth me that what I leave behind I lose. I will carry that treasure with me by giving it, which the worldling loseth by keeping it. So, while his corpse shall carry nothing but a winding cloth to his grave, I shall be richer under the earth than I was above it.—HALL.

THE religion of the Gospel has power, immense power, over mankind; direct and indirect, positive and negative, restraining and aggressive. Civilization, law, order, morality, the family; all that elevates woman, or blesses society, or gives peace to the nations, all

these are the fruits of Christianity, the full power of which, even for this world, could never be appreciated till it should be taken away.—T. EDWARDS.

WHAT the grace of God can do when it rules in the heart is unspeakably glorious. What a difference there is between the mock Christianity of the world and the real Christianity of the Word of God!—R. HILL.

MEN may differ from each other in many religious opinions, yet all may retain the essentials of Christianity. Men may sometimes eagerly dispute, and yet not differ much from one another. The rigorous persecutors of error should therefore enlighten their zeal with knowledge, and temper their orthodoxy with charity; that charity without which orthodoxy is vain; that charity “that thinketh no evil,” but “hopeth all things, and endureth all things.”—JOHNSON.

IF ever Christianity appears in its power, it is when it erects its trophies upon the tomb, when it takes up its votaries where the world leaves them, and fills the breast with immortal hope in dying moments.—R. HALL.

THERE is nothing in deism but what is in Christianity, but there is much in Christianity which is not in deism. The Christian has no doubt concerning a future state;

every deist is on this subject overwhelmed with doubts insuperable by human reason. The Christian has no misgivings as to the pardon of penitent sinners, through the intercession of a mediator; the deist is harassed with apprehension lest the moral justice of God should demand, with inexorable rigor, punishment for transgression. The Christian has no doubt concerning the lawfulness and efficacy of prayer; the deist is disturbed on this point by abstract consideration concerning the goodness of God, which wants not to be entreated; concerning his foresight, which has no need of our information; concerning his immutability, which cannot be changed through our supplication. The Christian admits the providence of God, and the liberty of human actions; the deist is involved in great difficulties when he undertakes the proof of either. The Christian has assurance that the Spirit of God will help his infirmities; the deist does not deny the possibility that God may have access to the human mind, but he has no ground to believe the facts of his either enlightening the understanding, influencing the will, or purifying the heart.—**BISHOP WATSON.**

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Christians.

Each true Christian is a right traveler; his life his walk, Christ

his way, and heaven his home. His walk painful, his way perfect. his home pleasing. I will not loiter, lest I come short of home; I will not wander, lest I come wide of home; but be content to travel hard, and be sure I walk right, so shall my safe way find its end at home, and my painful walk make my home welcome.—**ARTHUR WARWICK.**

CHRISTIANS are like the several flowers in a garden that have each of them the dew of heaven, which, being shaken with the wind, they let fall at each other's roots, whereby they are jointly nourished, and become nourishers of each other.—**BUNYAN.**

A CHRISTIAN is the highest style of man.—**YOUNG.**

CHRISTIANS are in the world only to triumph over things present, to hope for things to come.—**ST. AUSTIN.**

PERHAPS it is a greater energy of the divine Power which keeps the Christian from day to day, from year to year, praying, hoping, running, believing, against all hinderances, which maintains him as a living martyr, than that which bears him up for an hour in sacrificing himself at the stake.—**CÆCIL.**

CHRISTIAN society is like a bundle of sticks laid together, whereof one kindles another. Solitary

men have fewest provocations to evil, but again fewest incitations to good. So much as doing good is better than not doing evil, will I account Christian good-fellowship better than melancholic solitariness.—HALL.

NEVER let it be supposed that Christians can serve God without his grace. The life of devotion is still the gift of God, and it must be insisted upon that there is not in man one good thought, one holy desire, but from the continual inspiration of the divine Spirit in all things directing and ruling our hearts. Without this doctrine we may be scholars, and critics, and men of taste, and likewise moralists of civil society; but we are no longer to be considered as Christian divines, neither will our labors be attended with any saving effect.—BISHOP HORNE.

UPRIGHT Christians pray without ceasing. Though they pray not always with their mouths, yet their hearts pray continually, sleeping or waking; for the sigh of a true Christian is a prayer. As the Psalmist saith: "Because of the deep sighing of the poor I will up, saith the Lord," etc. In like manner a true Christian always carries the cross, though he feel it not always.—LUTHER.

How SOON Christians get acquainted with each other! How sweet those silken cords of love

which the dear Redeemer twines round the hearts of his children, constraining them, by being one in him, to be one in each other! O when shall this love more and more abound, that we may exemplify a stronger argument in defense of Christianity than a thousand volumes from the pen of infidelity shall be able to confute! Well, blessed be God, we can produce a degree of proof that Christians love.—R. HILL.

HE is a good man who grieves rather for him that injures him than for his own suffering; who sooner shows mercy than anger; who offers violence to his appetite, in all things endeavoring to subdue the flesh to the Spirit. This is an excellent abbreviative of the whole duty of a Christian.—TAYLOR.

As THE Christians were cited before tribunals, and treated as criminals, Tertullian marks the difference that was seen between them and other criminals. After having said that nature hath fixed either fear or shame to all evil; that the wicked love to hide themselves, and tremble when they are surprised; that they deny all when they are accused, that they are unwilling to confess anything, even amid tortures, and that at last, when they are condemned, they deplore their unhappy fate, he thus expresses himself: "Do the Christians behave themselves thus?"

Not one is ashamed to be discovered what he is; not one repents, unless for not being more a Christian. If they are brought to trial they greatly glory in it; if they are accused they make no defense. They freely confess the truth when they are examined: when they are condemned they thank their judges. What sort of crime is this? Those that are guilty of it rejoice even in torments; they wish to be accused, and their consequent punishment is real happiness."

OTHERS take the name of philosophers, but Christians take the life and manners.—*ST. EUCHER.*

THERE are seasons when a Christian's distinguishing character is hidden from man. A Christian merchant on 'change is not called to show any difference in his mere exterior carriage from another merchant. He gives a reasonable answer if he is asked a question. He does not fanatically intrude religion into every sentence he utters. He does not suppose his religion to be inconsistent with the common interchange of civilities. He is affable and courteous. He can ask the news of the day, and take up any public topic of conversation. But is he, therefore, not different from other men? He is like another merchant in the mere exterior circumstance, which is least in God's regard; but in his taste, his views, his science, his hopes, his happi-

ness, he is as different from those around him as light is from darkness. He waits for the coming of our Lord Jesus Christ, who never passes perhaps through the minds of those he talks with but to be neglected and despised.—*CECIL.*

Church.

A CHURCH is a company of persons professedly separating themselves from the sinful ways of the world, in obedience to the call of the Gospel, believing in Christ as their Saviour, subjecting themselves to him as their spiritual Lord and ruler, voluntarily agreeing together to partake of the privileges, discharge the duties, and support the means of Christian faith, worship, and holiness; making the holy Scriptures the sovereign and infallible rule of their religious opinions and practice; uniting in the same general forms of government, and usually meeting together at one and the same time and place for public religious exercises. This may be called a particular visible Christian Church, of which there is frequent mention in the New Testament.—*TURNER.*

WE see in a jeweler's shop that, as there are pearls and diamonds and other precious stones, there are files, cutting in-

struments, and many sharp tools for their polishing; and while they are in the work-house they are continual neighbors to them, and come often under them. The Church is God's jewel, his work-house, where his jewels are polishing for his palace and house; and those he especially esteems and means to make most resplendent he hath oftenest his tools upon.

—LEIGHTON.

Civility

If a civil word or two will render a man happy, said a French king, he must be a wretch indeed who will not give them to him. Such a disposition is like lighting another man's candle by one's own, which loses none of its brilliancy by what the other gains.

CIVILITY, or good manners, though one of the minor duties, is of no small importance in our passage through life. When we are in the company of virtuous persons, it is peculiarly proper to treat them with respect; and this duty on such occasions is admitted to be of indispensable obligation. But even when our necessary concerns lead us among persons whose characters are exceptionable, they are entitled to civil behavior, and our influence with them is promoted by showing it. If we should think it necessary to manifest our disapprobation of

their principles of conduct, it should be done consistently with good manners, as well as in a Christian spirit. Indeed, if our minds were imbued with meekness and humility, we should rarely, if ever, violate the rules of civility.

Comforts.

ALL earthly comforts thus;

So little hold of them have we,
That we from them, or they from us,

May in a moment ravished be.
Yet we are neither just nor wise
If present mercies we despise;
Or mind not how there may be
made

A thankful use of what we had.

GEORGE WITHER.

God's comforts are no dreams. He has given a great number of precious promises to comfort his people by his Holy Spirit, and he would not put his seal to blank paper, nor deceive his afflicted people that trust in him. Of all created comforts God is the lender; we are the borrowers, and not the owners.—RUTHERFORD.

Commandments.

I HAVE many times essayed thoroughly to investigate the ten commandments, but at the very outset, "I am the Lord thy God," I stuck fast; that very one word, I, put me to a *nonplus*. He that

has but one word of God before him, and out of that word cannot make a sermon, can never be a preacher. I am well content that I know, however little, of what God's word is, and take good heed not to murmur at my small knowledge.—LUTHER.

GOD has his measuring lines and his canons, called the ten commandments. They are written in our flesh and blood. The sum of them is, "What thou wouldest have done to thyself, the same do thou to another." God presses upon this point, saying, "Such measure as thou metest, the same shall be measured to thee again." With this measuring line has God marked the whole world. They that live and do thereafter, well is it with them, for God richly rewards them in this life.—LUTHER.

Complaints.

TO HEAR complaints with patience, even when complaints are vain, is one of the duties of friendship: and though it must be allowed that he suffers most like a hero who hides his grief in silence, yet it cannot be denied that he who complains acts like a man, like a social being, who looks for help from his fellow-creatures.—JOHNSON.

THE time spent in complaining would often suffice to remedy the evils complained of.)

Complaisance.

COMPLAISANCE pleases all, prejudices none; adorns wit; renders humor agreeable; augments friendship; redoubles love; and united with justice and generosity, becomes the secret chain of the society of mankind.—M. DE SCUDERY.

COMPLAISANCE, though in itself it be scarce reckoned in the number of moral virtues, is that which gives a luster to every talent a man can be possessed of. It was Plato's advice to an unpolished writer that he should sacrifice to the Graces. In the same manner I would advise every man of learning who would not appear in the world a mere scholar or philosopher, to make himself master of the social virtue which I have here mentioned. Complaisance renders a superior amiable, an equal agreeable, and an inferior acceptable. It smooths distinction, sweetens conversation, and makes every one in the company pleased with himself. It produces good-nature and mutual benevolence, encourages the timorous, soothes the turbulent, humanizes the fierce, and distinguishes a society of civilized persons from a confusion of savages.—ADDISON.

Conceit.

THERE is no real use of riches except in the distribution; the rest is all conceit.

CONCEIT and confidence are both of them cheats. The first always imposes on itself, the second frequently deceives others too.—ZIMMERMANN.

CONCEIT not so high a notion of any as to be bashful and impotent in their presence.—FULLER.

NATURE loves truth so well that it hardly ever admits of flourishing. Conceit is to nature what paint is to beauty; it is not only needless, but impairs what it would improve.—POPE.

Confidence.

JUDGE before friendship, then confide till death. YOUNG.

Conscience.

WE never do evil so thoroughly and heartily as when led to it by an honest but perverted, because mistaken conscience. — T. EDWARDS.

A GOOD conscience is not only the testimony of a good life, but the reward of it.

ALTHOUGH the hope of His mercy is my sheet-anchor of eternal salvation, yet am I persuaded that whosoever wittingly neglecteth and regardeth not to clear his conscience, he cannot have peace

with God, nor a lively faith in his mercy.—RIDLEY.

A GUILTY conscience is like a whirlpool, drawing in all to itself which would otherwise pass by.—FULLER.

A TENDER conscience is an inestimable blessing; that is, a conscience not only quick to *discern* what is evil, but instantly to *shun* it, as the eyelid closes itself against a mote.—T. ADAMS.

A GOOD conscience within will be always better to a Christian than health to his navel, and marrow to his bones; it will be an everlasting cordial to his heart; it will be softer to him than a bed of down. A good conscience is the best looking-glass of heaven.—CUDWORTH.

NO MAN ever offended his own conscience but first or last it was revenged upon him for it.—SOUTH.

CONSCIENCE admonishes as a friend before punishing as a judge.—STANISLAUS.

THERE is no coming to Christ but with a wounded conscience.—E. HILL.

CONSCIENCE is a great ledger-book, in which all our offenses are written and registered, and which time reveals to the sense and feeling of the offenders.—BURTON.

LABOR to keep alive in your breast that little spark of celestial fire called conscience.—WASHINGTON.

THE power of conscience is great in both ways. Those have nothing to fear who have committed no crime, and those who have sinned always have punishment before their eyes.—CICERO.

THERE is nothing more wretched than the mind of a man with a guilty conscience.—PLANT.

TRUST him in nothing that makes not a conscience of everything.—HALL.

HOW DANGEROUS to defer those momentous reformations which the conscience is solemnly preaching to the heart. If they are neglected, the difficulty and indisposition are increasing every month. The mind is receding, degree after degree, from the warm and hopeful zone, till at last it will enter the arctic circle, and become fixed in relentless and eternal ice.—J. FOSTER.

A PALSY may as well shake an oak, or a fever dry up a fountain, as either of them shake, dry up, or impair the delight of conscience. For it lies within; it centers in the heart; it grows into the very substance of the soul, so that it accompanies a man to his grave. He never outlives it, and that for

this cause only, because he cannot outlive himself.—SOUTH.

PRESERVE your conscience always soft and sensitive. If but one sin force its way into that tender part of the soul and dwell easy there, the road is paved for a thousand iniquities.—WATTS.

WHATEVER is done without ostentation, and without the people being witnesses of it, is, in my opinion, most praiseworthy. Not that the public eye should be entirely avoided, for good actions desire to be placed in the light. But notwithstanding this, the greatest theater for virtue is conscience.—CICERO.

CONSCIENCE implies goodness and piety, as much as if you call it good and pious. The luxuriant wit of the schoolmen, and the confident fancy of ignorant preachers, has so disguised it, that all the extravagancies of a light or a sick brain, and the results of a most corrupt heart, are called the effects of conscience; and to make it the better understood, the conscience shall be called erroneous, or corrupt, or tender, as they have a mind to support or condemn these effects. So that, in truth, they have made conscience a disease fit to be intrusted to the care of the physician every spring and fall, and he is most like to reform and regulate the operation of it. And if the madness and folly of men be not

in a short time reformed, it will be fitter to be confined as a term in physic and in law than to be used or applied to religion or salvation. Let apothecaries be guided by it in their bills, and merchants in their bargains, and lawyers in managing their causes; in all which cases it may be waited upon by the epithets they think fit to annex to it. It is in great danger to be robbed of the integrity in which it was created, and will not have purity enough to carry men to heaven, or choose the way thither.—CLARENDON.

It is possible (and it sometimes happens) that some have gone out of the world as they lived in it, defying conscience and deriding the flames of hell till they were in the midst of them; but these are monsters, and rare instances of deep depravity, owing either to great infidelity, an obstinate or a very stupid disposition. In general we find that conscience influences almost all the human race. It is true, indeed, that in public many wicked persons, by studying appearances, are so much upon their guard, and put on the mask so artificially, that they seem innocent, cheerful, and happy; but in private they must be haunted with their own guilt, and more miserable than others can conceive. What perhaps hardens or encourages some sinners is, that the tortures of conscience are not a continual, but an intermitting disease, or, like

the eruptions of burning mountains, are not always breaking out. But they should remember, that as the seeds of fire are lodged in the caverns of those mountains, so guilt being on their consciences, every fit of sickness, dejection of spirits, or any calamity, or even the disappointments of life, may make it to break out with more distress and anguish; but, above all, a death-bed will fill them with horror, and conscience will perpetually torment them in the next world. All should listen to the admonitions of conscience, but especially those who by a superiority of parts, rank, power, or riches are placed in a great measure above reproof. The marks of distinction they bear, though they may enable them to sin with impunity as to men, yet will not secure them against the lashes of an avenging conscience, as well as the just judgments of God.—BISHOP ATTERBURY.

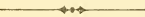
DURING the young, the gay, or active periods of life, sinners in some measure elude the force of conscience. Intent on contrivances, eager in pursuits, amused by hopes, or elated by enjoyments, they are sheltered by that crowd of trifles that surround them from serious thoughts; but conscience is too great a power to remain always suppressed. Poverty, solitude, or disease will awake this faithful monitor, and then the vicious will feel its torments; but a

clear conscience enjoys, in the worst times, a peace, a dignity, and an elevation of mind peculiar to innocence. Conscience cheers the lonely house of virtuous poverty, and attends the innocent sufferer into prison, exile, and even to death itself.—DR. BLAIR.

THE jewel of a good man is a good conscience.

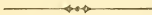
TAKE care to keep a good conscience, and leave to others the care of keeping your good name.

HE that loses his conscience has nothing that is left worth keeping.



Consolation.

HE does nothing who consoles a desponding man with words. He is a true friend who, under doubtful circumstances, aids in deed when deeds are necessary.—PLANT.



Contentment.

It is one property which, they say, is required of those that seek the philosopher's stone, that they must not do it with any covetous desire to be rich, for otherwise they shall never find it. But most true it is, that whosoever would have this jewel of contentment, (which turns all into gold, yea, want into wealth,) must come with

minds divested of all ambitious and covetous thoughts, else are they never likely to obtain it.—FULLER.

WHEN winds the mountain oak assail,
And lay its glories waste,
Content may slumber in the vale,
Unconscious of the blast.

THE foundation of content must spring up in a man's own mind; and he who has so little knowledge of human nature as to seek happiness by changing anything but his own disposition, will waste his life in fruitless efforts, and multiply the griefs which he purposes to remove.—JOHNSON.

CONTENTMENT abides with truth. And you will generally suffer for wishing to appear other than you are, whether it be richer, or greater, or more learned. The mask soon becomes an instrument of torture.—FRIENDS IN COUNCIL.

CONTENTMENT is a pearl of great price; and whoever procures it at the expense of ten thousand desires makes a wise and a happy purchase.—BALGUY.

CONTENT is the mark we all aim at, the chief good and top of felicity, to which all men's actions strive to ascend; but it is solely proper to God's wisdom to engross all true content into his own hand, that he may sell it to saints by retail, and enforce all men to

buy it of him or want it. Hence is it that a godly man in his mean estate enjoys more content in God than a king or emperor in his earthly glory and magnificence. I will then strive to purchase me a patent of content from him that hath a monopoly thereof, and then if I have little in estate I shall have much in content.—WARWICK.

THERE is no estate of life so happy in this world as to yield a Christian the perfection of content, and yet there is no state of life so wretched in this world but a Christian must be content with it. Though I can have nothing here that may give me true content, yet I will learn to be truly contented here with what I have.—WARWICK.

FROM labor health, from health contentment springs;
Contentment opes the source of every joy. BEATTIE.

THE noblest mind the best contentment has. SPENSER.

WHEN we cannot find contentment in ourselves, it is useless to seek it elsewhere.—LA ROCHEFOUCAULD.

IT is in the power of every man to be rich, provided he will be content.

SINCE the stars of heaven do differ in glory; since it hath

pleased the Almighty hand to honor the north pole with lights above the south; since there are some stars so bright that they can hardly be looked on, some so dim that they can scarce be seen, and vast numbers not to be seen at all, even by artificial eyes; read thou the earth in heaven, and things below from above. Look contentedly upon the scattered difference of things, and expect not equality in luster, dignity, or perfection, in regions or persons below, where numerous members must be content to stand like lacteous or nebulous stars, little taken notice of or dim in their generations. All which may be contentedly allowable in the affairs and ends of this world, and in suspension unto what will be in the order of things hereafter, and the new system of mankind which will be in the world to come, when the last may be first, and the first the last; when Lazarus may sit above Cesar, and the just, obscure on earth, shall shine like the sun in heaven; when personations shall cease and histrionism of happiness be over; when reality shall rule, and all shall be as they shall be forever.—SIR T. BROWNE.

HE that suffers a transporting passion concerning things within the power of others is free from sorrow and amazement no longer than his enemy shall give him leave, and it is ten to one but he

shall be smitten then and there where it shall most trouble him; for so the adder teaches us where to strike, by her curious and fearful defending of her head. The old Stoics when you told them of a sad story would still answer, "What is that to me?" Yes; for the tyrant hath sentenced you also to prison. "Well, what is that? He will put a chain upon my leg, but he cannot bind my soul." No; but he will kill you. "Then I will die. If presently, let me go that I may presently be freer than himself; but if not till to-morrow I will dine first." This in Gentile philosophy is the same with the discourse of St. Paul: "I have learned in whatsoever state I am, therewith to be content. I know both how to be abased, and I know how to abound."—JEREMY TAYLOR.

HE of all mortals is the least in want who desires the least.—SYR.

My crown is in my heart, not on my head;
Not deck'd with diamonds and Indian stones,
Nor to be seen: my crown is called content;
A crown it is that seldom kings enjoy. SHAKESPEARE.

TO REJOICE in another's prosperity, is to give content to your own lot; to mitigate another's grief, is to alleviate or dispel your own.—EDWARDS.

NOTHING will content him who is not content with a little.—EPICURUS.

I EARN that I eat, get that I wear; owe no man hate, envy no man's happiness; glad of other men's good, content with my harm.—SHAKESPEARE.

CONTENTMENT gives a crown
Where fortune hath denied it.
FORD.

HAPPINESS and misery are the names of two extremes, the utmost bounds whereof we know not, but of some degrees of both we have many lively impressions by delight on the one side, and sorrow on the other, and, therefore, we may distinguish them by the names of pleasure and pain. Happiness in its full extent is the utmost pleasure we are capable of, and the lowest degree of it is so much ease from all pain and so much pleasure as without which one cannot be content; we, therefore, judge that whoever is contented is happy.—LOCKE.

As it frequently happens that many persons in easy circumstances, or who have many comfortable things, are notwithstanding very discontented, it would be well for some friend thus to reason with them: "Have you ever compared your situation with those who labor in the gold mines of Peru, or with those in

your own country who have hardly ever seen the sun, but live confined in tin-mines, lead-mines, stone-quarries, and coal-pits? Before you think yourself miserable, take a survey of the jails in which unfortunate debtors are confined, and some even for life; walk through the wards of a hospital; think of the hardships of a common soldier or sailor; think of the galley slave and the day laborer; reflect upon the condition of many large poor families, who have continual distress or sickness. Physicians and ministers are often witnesses to scenes even more wretched than these, where to poverty, cold, and nakedness are added the languors of lingering and loathsome diseases, and the torments of excruciating pain." Now let those who are miserable among many mercies, return as it were from these sad scenes to their closets, and gratefully acknowledge the goodness of God in exempting them from so many real ills, which so many labor under, and instead of spending their hours in brooding over their own imaginary evils, let them be continually cheerful, happy, and thankful.—DR. KNOX.

THAT lovely bird of paradise, "Christian contentment," can sit and sing in a cage of affliction and confinement, or fly at liberty through the vast expanse with almost equal satisfaction, while "Even so, Father, for so it seem-

eth good in thy sight," is the chief note in its celestial song.—SWAIN.

Poor and content is rich, and rich enough;
But riches endless is as poor as winter
To him that always fears he shall be poor. SHAKSPEARE.

HE who is contented and master of himself, in a homely retreat, with a little, enjoys the wealth and curiosities of the world better than the rich and powerful who possess them.

A CONTENTED mind is the greatest blessing a man can enjoy in this world; and if in the present life his happiness arises from the subduing of his desires, it will arise in the next from the gratification of them.—ADDISON.

Controversies.

WESLEY very near the close of his life made this public declaration: "In the younger part of my life I was fond of controversies, but I have now lived long enough in the world to know better."

THERE is no learned man but will confess he hath much profited by reading controversies; his senses awakened, his judgment sharpened, and the truth which he holds more firmly established. If then it be profitable for him to

read, why should it not at least be tolerable and free for his adversary to write? In logic they teach, that contraries laid together more evidently appear; it follows, then, that all controversy being permitted, falsehood will appear more false, and truth the more true; which must needs conduce much to the general confirmation of unimplicit truth.—MILTON.

Most controversies would soon be ended if those engaged in them would first accurately define their terms and then rigidly adhere to them.—T. EDWARDS.

Conversation.

THAT part of life which we ordinarily understand by the word conversation is an indulgence to the sociable part of our make, and should incline us to bring our proportion of good-will or good-humor among the friends we meet with, and not to trouble them with relations which must of necessity oblige them to a real or feigned affliction. Cares, distresses, diseases, uneasinesses, and dislikes of our own are by no means to be obtruded upon our friends. If we would consider how little of this vicissitude of motion and rest, which we call life, is spent with satisfaction, we should be more tender of our friends than to bring them little sorrows which do not belong to

them. There is no real life but cheerful life; therefore valetudinarians should be sworn, before they enter into company, not to say a word of themselves until the meeting breaks up.—ADDISON.

NOTWITHSTANDING the means of grace, and likewise of mental improvement, are now so plentiful, yet it is to be lamented that the state of spiritual conversation is very low, even among real Christians; therefore perhaps the following plain directions for the improvement of it may be made useful. Now, to render it more profitable and pleasing, four things should be united, piety, knowledge, prudence, and affability.

1. **PIETY.**—Hypocrites or mere professors may indeed learn to converse very well, but there is a certain simplicity and savor in the conversation of truly pious persons which will ever distinguish them. But some very gracious persons not being sufficiently informed as to learning, we must add,

2. **KNOWLEDGE.**—In order to shine in polite company, a pretty large acquaintance with the best evangelical authors is requisite; however, as most Christians have not the means for this, an extensive knowledge of the Bible, and some acquaintance with a few of the best authors, will make them pretty well furnished for religious conversation. But a mere reading will not be sufficient; it requires

also a considerable knowledge of human nature, and especially our own hearts, to be able to speak experimentally and judiciously.

3. PRUDENCE.—Nothing is more necessary than this in religious conversation, and for want of it even piety and learning will be deficient. I do not mean that we should be artful in conversation, but, consistently with conscience, we should certainly avoid giving offense, and be as agreeable as we can. For this end we should endeavor to know our company, not to speak too much, and to avoid passion, slander, and affectation; and in conversation we should ever remember that it is not so much that which is finely said as that which is fitly spoken that edifies and pleases.

Lastly, AFFABILITY is another excellent qualification in religious conversation; for as knowledge teaches us what to say, and prudence when to say it, so affability teaches how to speak in an agreeable manner. It is true indeed that every Christian has not a good temper, or a natural, pleasing way of speaking; but yet as an affectionate and engaging way in conversation may make us so useful to those we converse with, every gracious person should strive more and more to attain to it. If we would maintain this pleasant and courteous way of speaking in conversation, we must not only be determined to take no offense at trifles in what may be

spoken, but also carefully guard against the risings of envy, prejudice, etc., and indulge a liberal and candid disposition toward all that we associate with, so far as we possibly can, consistently with the Gospel, truth, and propriety. —PROTESTANT DISSENTERS' MAGAZINE.

THE first ingredient in conversation is truth; the next, good sense; the third, good-humor; and the fourth, wit.—TEMPLE.

ONE thing which makes us find so few people who appear reasonable and agreeable in conversation is, that there is scarcely any one who does not think more of what he is about to say than of answering precisely what is said to him. The cleverest and most complaisant people content themselves with merely showing an attentive countenance, while we can see in their eyes and minds a wandering from what is said to them, and an impatience to return to what they wish to say; instead of reflecting that it is a bad method of pleasing or persuading others, to be so studious of pleasing one's self, and that listening well and answering well is one of the greatest perfections that can be attained in conversation.—LA ROCHEFOUCAULD.

ONE of the best rules in conversation is, never to say a thing which any of the company can reasonably wish we had rather left unsaid. Nor can there any-

thing be more contrary to the ends for which people meet together, than to part unsatisfied with each other or themselves.—SWIFT.



Conversion.

THE religious world is divided into many sects; but perhaps the most numerous party consists of nominal Christians, who indeed do not deny any of the doctrines of the Gospel, but make only a form of attending the means. With respect to their spiritual state, they may be said to have fallen into a deep sleep, and in the midst of their bodily activity their souls are sunk in slumber. Is it possible, it might be asked, that any can sleep so soundly in an uncertain state, while the house they inhabit may be said to be in flames, or while they be on the very brink of a precipice, from which if they fall they rise no more? This is not only possible but quite common. But perhaps it may be said that they are very moral persons, and attend the Gospel, and therefore we should let them alone. By no means. As life is so uncertain, the soul is so precious, and they, being unregenerated, are in a dangerous state, ministers should, as they are commanded, cry aloud in hopes of awakening such unthinking mortals.—DR. KNOX.

GIVING the heart and life to God is the hardest, easiest thing in the world. It is like a secret in arithmetic, exceedingly hard till discovered, and then so easy that we are amazed that we did not understand it before.

It is a greater favor to be converted than to be created; yea, it were better for us to have no being than not to have a new being.—SECKER.



Counsel.

HE deserves small trust who is not privy counselor to himself.—FORD.

THERE is as much difference between the counsel that a friend giveth and that a man giveth himself, as there is between the counsel of a friend and a flatterer.—LORD BACON.

NEXT a good life, to beget love in the persons we counsel by dissembling our knowledge of ability in others, and, avoiding all suspicion of arrogance, ascribing all to their instruction, as an ambassador to his master, or a subject to his sovereign; seasoning all with humanity and sweetness, only expressing care and solicitude. And not to counsel rashly, or on the sudden, but with advice and meditation. For many foolish things fall from wise men if they

Speak in haste, or be extemporal. It therefore behooves the giver of counsel to be circumspect, especially to beware of those with whom he is not thoroughly acquainted, lest any spice of rashness, folly, or self-love appear, which will be marked by new persons; and men of experience in affairs.—JOHNSON.

NEXT to the immediate guidance of God by his Spirit, the counsel and encouragement of virtuous and enlightened friends afford the most powerful aid in the encounter of temptation, and in the career of duty.—HALL.

Courage.

TRUE courage is the result of reasoning. A brave mind is always impregnable. Resolution lies more in the head than in the veins; and a just sense of honor and of infamy, of duty and of religion, will carry us further than all the force of mechanism.—COLLIER.

COURAGE, by keeping the senses quiet and the understanding clear, puts us in a condition to receive true intelligence, to make just computations upon danger, and pronounce rightly upon that which threatens us. Innocence of life, consciousness of worth, and great expectations are the best foundations of courage. These

ingredients make a richer cordial than youth can prepare. They warm the heart at eighty, and seldom fail in operation.

MERE courage is to madness ne'er allied;
A brutal rage where prudence does not guide. BLACKMORE.

COURAGE is nothing more than a power of opposing danger with serenity and perseverance.

AN intrepid courage is at best but a holiday kind of virtue, to be seldom exercised, and never but in cases of necessity. Affability, mildness, tenderness, and a word which I would fain bring back to its original signification of virtue, I mean good-nature, are of daily use; they are the bread of mankind, and staff of life.—DRYDEN.

IT requires great courage and self-denial to stand up for God, and speak on his behalf in maintaining the great and precious truths which he has revealed in his Word, and which are every day and everywhere spoken against.—DR. EMMONS.

Covetousness.

I SHOULD marvel that the covetous man can still be poor, when the rich man is still covetous, but that I see a poor man can be content when the contented man is only

rich; the one wanting in his store, while the other is stored in his wants. I see, then, we are not rich or poor by what we possess, but by what we desire.—ARTHUR WARWICK.

THE covetous man is a downright servant, a draught-horse without bells or feathers; a man condemned to work in mines, which is the lowest and hardest condition of servitude; and, to increase his misery, a worker there for he knows not whom. "He heapeth up riches, and knows not who shall enjoy them." It is only sure that he himself neither shall nor can enjoy them. He is an indigent, needy slave; he will hardly allow himself clothes and board-wages. He defrauds not only other men, but his own genius; he cheats himself for money. But the servile and miserable condition of this wretch is so apparent, that I leave it as evident to every man's sight as well as judgment.—COWLEY.

THE covetous person lives as if the world were made altogether for him, and not he for the world; to take in everything, and to part with nothing. Charity is accounted no grace with him, nor gratitude any virtue. The cries of the poor never enter into his ears; or if they do, he has always one ear readier to let them out than the other to take them in. In a word, by his rapines and extortions he is always for making as many poor

as he can, but for relieving none whom he either finds or makes so. So that it is a question whether his heart be harder or his fist closer. In a word, he is a pest and a monster: greedier than the sea, and barrenner than the shore.—SOUTH.

THE best covetousness a minister can possess is to be covetous after the souls of men. We should judge our work is never done while one single unconverted soul is within our reach. Alas, then, how little have we done in comparison of what we have to do! O for more of that holy zeal which makes us travail in birth again, till Christ shall be formed within the souls of thousands that are dead in trespasses and sins!—R. HILL.

COVETOUS men are fools, miserable wretches, buzzards, madmen, who live by themselves, in perpetual slavery, fear, suspicion, sorrow, discontent, with more of gall than honey in their enjoyments, who are rather possessed by their money than possessors of it; *mancipati pecuniis*, bound 'prentices to their property; and, *servi divitiarum*, mean slaves and drudges to their substance.—BURTON.

HOW GREEDY is covetousness. The savage beasts keep themselves in the bounds that nature prescribes; they do not do violence, they do not devour but only when

they are pressed with hunger; they leave their prey when they are satisfied. The avarice of the rich is only insatiable; this rakes, this always devours, and nothing can satisfy it.—ST. AUSTIN.

SOME men are as covetous as if they were to live forever; and others as profuse as if they were to die the next moment.—ARISTOTLE.

AS RASHNESS is the vice of youth, so immoderate care and covetousness are the vices of old age. This we can account for, because as the vigor of body and mind decline, timidity may be expected to increase. With anxious and fearful eye the aged look forward on the evils which threaten them; hence they are apt to overvalue riches, as the best means to secure them against dangers and disrespect. But though it is proper and prudent to make some provision for declining years, yet the aged should remember that money only procures a pretended regard. But above all they should recollect that avarice is a sin against God, as it argues a distrust of his providence and a sin against man, as it hardens the heart and shuts the hands when any case of distress presents itself, or we have an opportunity to do good.—DR. BLAIR.

RICH people who are covetous are like the cypress-tree; they

may appear well, but are fruitless. So rich persons have the means to be generous, yet some are not so; but they should consider they are only trustees for what they possess, and should show their wealth to be more in doing good than merely in having it. They should not reserve their benevolence for purposes after they are dead, for those who give not till they die, show that they would not then if they could keep it any longer.—BISHOP HALL.

Creation.

THE works of creation are admirable. Providence is beyond our comprehension; but redemption is what the angels desired to look into.—ST. AUSTIN.

WHAT a magnificent spectacle is presented in the works of creation! What a profusion of beauty is poured forth in the face of nature! What a rich supply for the wants of man! And what a vast variety of objects to employ his understanding and devotion, to please his senses, and cheer and gladden his heart!

All things in the creation God has designed for the profit, the convenience, or the pleasure of all the animal creation, and especially of man. What is more necessary for the support of life than food? Behold, the earth is full of it all

around. Grass, herbs, and fruits for beasts and men, so that an animal can scarce wander anywhere but his food is near him. Amazing provision for such an immense family.

What is more useful and joyful than the light? See the whole of the heavens is replenished with sunbeams; so that while the day lasts, wheresoever the eye is placed it is surrounded with this enjoyment. Without light nature would be a large and eternal blank, and her innumerable beauties forever unknown; but by light we are entertained with all the particular varieties of the creation.

Again, what are the sweetest colors in nature, and the most delightful and refreshing to the eye? Surely the green and the blue claim this pre-eminence; the red and the yellow, or orange, give greater pain and confusion to the eye, and dazzle it sooner; therefore the divine goodness has dressed the heavens in blue, and the earth in green. Her habitation is ever hung with a canopy of the most beautiful azure, and a rich verdant carpet is spread under our feet, that the eye may be pleased and easy wheresoever it turns itself, and that the most universal objects it has to converse with might not impair the spirits, nor make the senses weary.—DR. WATTS.

THE earth is assigned us for a dwelling. The skies are stretched over us like a magnificent canopy,

dyed in the purest azure, and beautified sometimes with pictures of floating silver, and at other times with coverings of reflected crimson; the grass is spread under us as a spacious carpet, woven with silken threads of green, and damasked with flowers of every hue; the sun, like a golden lamp, is hung out in the ethereal vault, and pours his effulgence all the day to enlighten our paths. When night approaches, the moon takes up the friendly office, and the stars are kindled into twinkling myriads, to cheer the darkness with their milder luster, nor disturb our repose by too intense a glare; the clouds act the part of a shifting screen, and defend us, by their seasonable interposition, from the scorching beams of summer. May we not also regard them as the great watering-pots of the globe, which, wafted on the wings of the wind, disperse their moisture evenly through the universal garden, and fructify by their showers whatever our hand plants. The fields are our exhaustless granary, and the ocean is our vast reservoir; the animals open their strength to dispatch our business, resign their clothing to replenish our wardrobe, and surrender their very lives to provide for our tables; in short, every element is a storehouse of conveniences, every season brings us the choicest productions, and all nature is our caterer; and what is a most endearing recommendation of these favors, they are all as

lovely as they are useful; all is clad in beauty's fairest robe, and regulated by proportion's nicest rule. The whole scene exhibits a fund of pleasure to the imagination, at the same time that it more than supplies our wants.

The beauties of creation are far beyond the refinements of art, the pageantry of theaters, the glitterings of assemblies, or the ornaments of palaces. If we properly inspect the stately volume of the creation, every leaf is a wide plain, every line a flowing brook, and every period is a lofty mountain. In the works of creation we scarcely know which to admire most, their endless variety or their beautiful simplicity, and above all their perfect execution. All human performances, the more they are scanned, the more imperfect they appear; but the works of nature have stood the test of the most minute investigation for near six thousand years, and appear more and more beautiful.

There is not a more powerful incentive to devout gratitude, than to consider the magnificent and delicate scene of the universe with reference to Christ, for we are expressly told all things were created by him and for him. Every object, viewed in this light by a believer, increases divine love in the heart, every production of nature strikes a spark into the soul, and the whole creation raises the smoking flax into a flame.—**HERVEY.**

Credulity.

OF all kinds of credulity the most obstinate and wonderful is that of political zealots; of men who, being numbered they know not how or why, in any of the parties that divide a state, resign the use of their own eyes and ears, and resolve to believe nothing that does not favor those whom they profess to follow.—**JOHNSON.**

THE most positive men are the most credulous, since they most believe themselves, and advise most with their fellow-flatterer and worst enemy, their own false love.—**POPE.**

CREDULOUSNESS is the concomitant of the first stages of life, and is indeed the principle on which all instruction must be founded; but it lays the mind open to impressions of error as well as of truth, and when suffered to combine itself with that passion for the marvelous which all children discover it fosters the rankest weeds of chimera and superstition. Hence the awful solemnity of "darkness visible," and of what the poet has denominated "a dim religious light," together with the terrors of evil omens or haunted places, and of ghastly specters.—**PERCIVAL.**

Cross, The.

THERE is no man that goeth to heaven but he must go by the

cross. The cross is the standing way-mark by which all they that go to glory must pass by.—**BUNYAN.**

SEE in the cross, my brethren, a very wonderful spectacle. If impiety sees it, 'tis a subject of ridicule; if piety views it, 'tis a great mystery.—**ST. AUSTIN.**

THE cross is the concord of the Scriptures, and, as it were, the boundary and border-land of old and new things. The cross confederates heaven and earth; the cross rejoins men and angels in the unanimity of their ancient concord. The cross is the death of vice, and the fountain and life of all virtue. The cross is the courage of those that are fighting bravely; the recovery of those that are fallen; the crown of those that are victorious. The cross subjects us to a momentary death, and recompenses us with eternal life.—**PETER DAMIANI.**

SOME when they come at the cross will either make a stop and go no further, or else, if they can, step over it; if not, they will go round about, turn aside to the left hand or to the right hand, and so think to get to heaven another way; but they will be deceived. Do not thou this; but take up the cross and kiss it, and bear it after Jesus.—**BUNYAN.**

Cunning.

CUNNING differs from wisdom as twilight from open day. He that walks in the sunshine goes boldly forward by the nearest way; he sees that, when the path is straight and even, he may proceed in security, and when it is rough and crooked he easily complies with the turns and avoids the obstructions. But the traveler in the dusk fears more as he sees less; he knows there may be danger, and therefore suspects that he is never safe, tries every step before he fixes his foot, and shrinks at every noise, lest violence should approach him. Cunning discovers little at a time, and has no other means of certainty than multiplication of stratagems and superfluity of suspicion. Yet men, thus narrow by nature and mean by art, are sometimes able to rise by the miscarriages of bravery and the openness of integrity; and by watching failures and snatching opportunities obtain advantages which belong properly to higher characters.—**JOHNSON.**

CUNNING has only private, selfish aims, and sticks at nothing which may make them succeed. Discretion has large and extended views, and, like a well-formed eye, commands a whole horizon. Cunning is a kind of short-sightedness that discovers the minutest objects which are near at hand, but is not able to discern things at a dis-

tance. Discretion, the more it is discovered, gives a greater authority to the person who possesses it. Discretion is the perfection of reason, and a guide to us in all the duties of life. Cunning is a kind of instinct, that only looks out after our immediate interest and welfare. Discretion is only found in men of strong sense and good understandings. Cunning is often to be met with in brutes themselves, and in persons who are but the fewest removes from them. In short, cunning is only the mimic of discretion, and may pass upon weak men in the same manner as vivacity is often mistaken for wit, and gravity for wisdom.—ADDISON.

Curiosity.

CURIOSITY concerning another's private affairs is called "idle," because it hath a satanic original.

CURIOSITY is a kernel of the forbidden fruit, which still sticketh in the throat of a natural man, sometimes to the danger of his choking.—FULLER.

Custom.

CUSTOM is frequently too hard to be conquered: hence it was that the Cretans, when they cursed their enemies, wished that they might be subject to evil customs.

Custom in sin is one reason why spiritual and moral means against it are so frequently ineffectual. The depravity of the human mind being so great, evil customs are so strong, that this is the principal reason why we seldom see an old immoral person, or one that has been long accustomed to self-righteousness, either converted, or even convinced that he is wrong.—VENN.

MANKIND in herds through force of custom stray,
Mislead each other into error's way.

Thus some go on in sin at the expense
Of reason, truth, and common sense.

Death.

FOR aught we know of ourselves, of our present life and of death, death may immediately, in the natural course of things, put us into a higher and more enlarged state of life, as our birth does; a state in which our capacities and sphere of perception and of action may be much greater than at present. For as our relation to our external organs of sense renders us capable of existing in our present state of sensation, so it may be the only natural hindrance to our existing immediately, and of course in a higher state of reflection. The truth is, reason

does not at all show us in what state death naturally leaves us. The suspension of a power and the destruction of it are effects so totally different in kind, as we experience in sleep and a swoon, that we cannot in any wise argue from one to the other, or conclude that the force which is sufficient to suspend our faculties will be sufficient to destroy them.—**BUTLER.**

THE death of saints was formerly honored with groans and tears. Joseph wept bitterly for the death of Jacob; the Jews as much for that of Moses. We rejoice now when saints die. The saddest things have changed their nature as it were since the Son of God was crucified. Tears no more are shed for the death of the just; instead of groaning over their tombs, we sing and leap for joy there.—**ST. BASILIUS.**

THE philosophers set a great value upon that thought of Plato, that all the life of wise men is a meditation of death. But St. Paul's saying is much stronger, "I die daily." For to act is a different thing from endeavoring to act, and there is a great difference between living to die and dying to live.—**ST. JEROME.**

THERE is nothing more certain than death, nothing more uncertain than the time of dying. I will, therefore, be prepared for

that at all times, which may come at any time, must come at one time or another. I shall not hasten my death by being still ready, but sweeten it. It makes me not die the sooner, but the better.—**WARWICK.**

DEATH to a good man is but passing through a dark entry, out of one little dusky room of his father's house into another that is fair and large, lightsome and glorious, and divinely entertaining.—**CLARKE.**

AS DEATH is the total change of life, every change is the death of some part. Sickness is the death of health; sleeping, of waking; sorrow, of joy; impatience, of quiet; youth, of infancy; age, of youth. All things which follow time, and even time itself, at last must die.—**TAYLOR.**

IF thou expect death as a friend, prepare to entertain it; if thou expect death as an enemy, prepare to overcome it. Death has no advantage but when it comes as a stranger.—**QUARLES.**

BE still prepared for death, and death or life shall thereby be the sweeter.—**SHAKSPEARE.**

IT is time we were done talking of death as "The great tyrant," "The enemy," etc. Death, it is only God's call, "Come home." It is but the messenger to bring

them home sent to homesick children at a boarding-school, or the permission to return to his native land sent to an exile.—H. W. BEECHER.

THOSE born once only die twice; they die a temporal and an eternal death. But those who are born twice die only once, for over them the second death hath no power.—JAY.

MANY of the truly pious have been called to finish their course without those vivid and transporting joys which others have experienced. It frequently and perhaps generally happens that the diseases which terminate in dissolution so affect the frame, as by a certain law of nature to disturb or impede the regular movements of the mind. We have no right in such cases to expect miracles. When the Christian whose strength is exhausted, whose nerves are shattered, and whose whole frame is worn down with sharp pain or long protracted sickness, finds himself unable to meditate or pray with that fixedness and fervor of soul which he has often experienced in these exercises, his hope may still be firm and steadfast, while with broken, faltering accents he repeats and appropriates the language of the Psalmist: "My heart and my flesh faileth; but God is the strength of my heart, and my portion forever."

"LET us eat and drink, for to-morrow we die." What do you say? repeat what you just said. "Let us eat and drink," say you; but what did you say after, "For to-morrow we die?" You have frightened me, you have not reduced me. Yea, by these last words you are so far from making me be of your opinion that you make me against you; you only terrify me. You said, "For to-morrow we die," and you said before, "Let us eat and drink." This is not just reasoning; but I will tell you what you ought to say, according to the rules of good sense, Let us fast and pray for to-morrow we die.—Sr. AUSTIN.

WHEN I look upon the tombs of the great, every emotion of envy dies in me; when I read the epitaphs of the beautiful, every inordinate desire goes out; when I meet with the grief of parents upon a tombstone, my heart melts with compassion; when I see the tombs of the parents themselves, I consider the vanity of grieving for those whom we must quickly follow; when I see kings lying by those who deposed them, when I consider rival wits placed side by side, or the holy men that divided the world with their contests and disputes, I reflect with sorrow and astonishment on the little competitions, factions, and debates of mankind. When I read the several dates of the tombs, of some that

died yesterday, and some six hundred years ago, I consider that great day when we shall all of us be cotemporaries, and make our appearance together.—SPECTATOR.

HE that lives well cannot choose but die well. For if he die suddenly, yet he dies not unpreparedly; if by leisure, the conscience of his well-led life makes his death more comfortable. But it is seldom seen that he which liveth ill dieth well. For the conscience of his former evils, his present pain, and the expectation and fear of greater, so take up his heart that he cannot seek God. And now it is just with God not to be sought or not to be found, because he sought to find him in his lifetime and was repulsed. Whereas therefore there are usually two main cares of good men, to live well and die well, I will have but this one, to live well.—HALL.

DEATH did not first strike Adam, the first sinful man; nor Cain, the first hypocrite; but Abel, the innocent and righteous. The first soul that met with death overcame death; the first soul that parted from earth went to heaven. Death argues not displeasure, because he whom God loved best dies first, and the murderer is punished with living.—HALL.

DEATH is not, to the Christian, what it has often been called, "Paying the debt of nature." No,

it is not paying a debt; it is rather like bringing a note to a bank, to obtain solid gold in exchange for it. In this case you bring a cumbersome body which is nothing worth, and which you could not wish to retain long; you lay it down, and receive for it from the eternal treasures liberty, victory, knowledge, and rapture.—JOHN FOSTER.

ONE may live as a conqueror, a king, or a magistrate; but he must die as a man. The bed of death brings every human being to his pure individuality; to the intense contemplation of that deepest and most solemn of all relations, the relation between the creature and his Creator. Here it is that fame and renown cannot assist us; that all external things must fail to aid us; that even friends, affection, and human love and devotedness cannot succor us.—WEBSTER.

WE scarce conceive how easy it is to rob God of his due, in our friendship with the most virtuous persons, until they are torn from us by death. But if this loss produce lasting sorrow, that is a clear proof that we had before two treasures, between which we divided our heart.—JOHN WESLEY.

A WISE and due consideration of our latter end is neither to render us sad, melancholy, disconsolate, or unfit for the business and offices of life; but to make us more watchful, vigilant, industrious, sober,

cheerful, and thankful to that God who hath been pleased thus to make us serviceable to him, comfortable to ourselves, and profitable to others; and after all this, to take away the bitterness and sting of death, through Jesus Christ our Lord.—SIR M. HALE.

How SHOCKING must thy summons be, O Death!

To him that is at ease in his possessions;

Who, counting on long years of pleasure here,

Is quite unfurnished for that world to come!

In that dread moment, how the frantic soul

Raves round the walls of her clay tenement,

Runs to each avenue, and shrieks for help,

But shrieks in vain! BLAIR.

DEATH to a Christian is putting off rags for robes. Some die by degrees; that is, first infancy dies, then childhood, then youth, then manhood, then old age, and then we make an end of dying. There is nothing terrible in death but what our lives have made so. It is almost death to many to think of death; they are as unwilling to be led into a discourse concerning it as children into the dark; the thoughts of it are no more welcome to them than Moses was to Pharaoh, who said to him, "Get thee from me, and let me see thy face no more." In one point of

view this life is a middle state, because we must soon go higher or lower forever. We should think of death, not as though we were thinking, but as though we were dying. It is the greatest business of life to think of the end of life, and to lay hold of eternal life. Let us make a friend of death and our judge by saving faith, and then we shall die out of choice as well as necessity.—J. MASON.

A GOOD man, when dying, once said: "Formerly death appeared to me like a wide river, but now it has dwindled to a little rill; and my comforts, which were as the rill, have become the broad and deep river."

THE more we sink into the infirmities of age, the nearer we are to immortal youth. All people are young in the other world. That state is an eternal spring, ever fresh and flourishing. Now, to pass from midnight into noon on the sudden, to be decrepit one minute, and all spirit and activity the next, must be an entertaining change. To call this dying is an abuse of language.—COLLIER.

THE fear of death often proves mortal, and sets people on methods to save their lives which infallibly destroy them. This is a reflection made by some historians upon observing that there are many more thousands killed in a flight than in a battle, and may be

applied to those multitudes of imaginary sick persons that break their constitutions by physic, and throw themselves into the arms of death by endeavoring to escape it.—ADDISON.

A DYING but immortal being on the verge of eternity is as solemn a spectacle as the world can furnish. A hundred tender ties are then about to be severed. The delusions of the world are over; it can promise nothing more. It has done its utmost, and the total sum is vanity of vanities. Its shadowy joys and sorrows, hopes and fears, cares and possessions, are now light as a feather weighed against the universe; and however once esteemed, can no longer pain or please, agitate or engage the immortal, who is bidding them an eternal farewell. The past is nothing; but the future opens a tremendous and, if true support be wanting, a heart-appalling prospect. New scenes, a new and untried world; an eternity vast, boundless, and endless; joy without mixture, or pain without relief; the mansions of light and glory, or the dark dungeons of despair; the welcome of angels, or the yell of demons, and the smile or the frown of the infinite Judge.—PIKE.

FEAR death, but be not afraid of death. To fear it whets thy expectation; to be afraid of it dulls thy preparation. If thou canst endure it, it is but a slight

pain; if not, it is but a short pain. To fear death is the way to live long; to be afraid of death is to be long a dying.—QUARLES.

DEATH is a most important event. It stamps the characters and conditions of mankind for eternity. As death finds them, so they will be found to all eternity.—DR. EMMONS.

Deceit.

DECEIT and falsehood, whatever conveniences they may for a time promise or produce, are, in the sum of life, obstacles to happiness. Those who profit by the cheat distrust the deceiver, and the act by which kindness was sought puts an end to confidence.—JOHNSON.

DECEIT discovers a little as well as a wicked mind. It is the resource of one who wants courage to avow his designs, or to rest upon himself; it therefore betrays a dastardly spirit, and one time or other will certainly be discovered. The path of falsehood is a perplexing maze; after the first departure from sincerity it is scarcely in our power to stop; one artifice leads to another, till, as the intricacy of the labyrinth increases, we are left entangled in our own snares, which is the fatal omen of growing depravity and future shame.—DR. BLAIR.

Deception.

IT is as easy to deceive one's self without perceiving it, as it is difficult to deceive others without their perceiving it.—LA ROCHEFOUCAULD.

WE are inconsolable at being deceived by our enemies and betrayed by our friends; and yet we are often content to be so by ourselves.—LA ROCHEFOUCAULD.

OFTENTIMES even one word bewrayeth a whole pack of falsehoods; and though superstition be a cleanly counterfeit, yet some slip of the tongue discovers it: as we say of devils, which, though they put on fair forms, yet are known by a cloven foot.—HALL.

Decision.

DELIBERATE with caution, but act with decision; and yield with graciousness, or oppose with firmness.—COLTON.

SEE first that the design is wise and just:

That ascertained, pursue it resolutely.

Do not for one repulse forego the purpose

That you resolved to effect.

SHAKSPEARE.

Deeds.

A GENEROUS, a brave, a noble deed, performed by an adversary, commands our approbation, while in its consequences it may be acknowledged prejudicial to our particular interest.—HUME.

THAT expression, "He wishes well," is worthless unless a person *does well* besides.—PLAUTUS.

Dependence.

HE who thinks he can find in himself the means of doing without others is much mistaken, but he who thinks that others cannot do without him is still more mistaken.—LA ROCHEFOUCAULD.

THERE is none made so great but he may both need the help and service, and stand in fear of the power and unkindness even of the meanest of mortals.—SENECA.

Desire.

THE desires of man increase with his acquisitions; every step which he advances brings something within his view which he did not see before, and which, as soon as he sees it, he begins to want. Where necessity ends curiosity begins; and no sooner are we supplied with everything that nature can de-

mand than we sit down to contrive artificial appetites.—JOHNSON.

It is a miserable state of mind to have few things to desire and many things to fear.—BACON.

DESIREs are the language of the soul: they are heard by Him who is the God of spirits.—HALL.

MUCH will always be wanting To him who much desires.

COWLEY.

WHEN a man's desires are boundless his labor is endless; they will set him a task he can never go through, and cut him out work he can never finish. The satisfaction which he seeks is always absent, and the happiness which he aims at ever at a distance. He has perpetually many things to do, and many things to provide, and that which is wanting cannot be numbered.—BALGUY.

SOME desire is necessary to keep life in motion, and he whose real wants are supplied must admit those of fancy.—JOHNSON.

Despair.

DESPAIR is like froward children, who when you take away one of their playthings throw the rest into the fire for madness. It grows angry with itself, turns its

own executioner, and revenges its misfortunes on its own head. It refuses to live under disappointments and crosses, and chooses rather not to be at all than to be without the thing which it hath once imagined necessary to its happiness.—CHARRON.

DESPAIR makes a despicable figure and descends from a mean original. 'Tis the offspring of fear, of laziness and impatience; it argues a defect of spirit and resolution, and oftentimes of honesty too.

DESPAIR antedates a misfortune, and torments a man before his time. It preys upon the vitals, like Prometheus's vulture, and eats out the heart of all other satisfactions. It cramps the powers of nature, and cuts the sinews of enterprise. I would not despair unless I knew the irrevocable decree was past, unless I saw my misfortunes recorded in the book of fate, and signed and sealed by necessity. To believe a business impossible is the way to make it so. How many feasible projects have miscarried through despondency, and been strangled in the birth by a cowardly imagination.—COLLIER.

Devotion.

THE most illiterate man who is touched with devotion, and uses frequent exercises of it, contracts

a certain greatness of mind, mingled with a noble simplicity, that raises him above those of the same condition. It is hardly possible it should be otherwise, for the fervors of a pious mind will naturally contract such an earnestness and attention toward a better being as will make the ordinary passages of life go off with a becoming indifference. By this a man in the lowest condition will not appear mean, or in the most splendid fortune insolent.—JOHNSON.

ALL the duties of religion are eminently solemn and venerable in the eyes of children. But none will so strongly prove the sincerity of the parent, none so powerfully awaken the reverence of the child, none so happily recommend the instruction he receives, as family devotions, particularly those in which petitions for the children occupy a distinguished place.—DWIGHT.

Discontent.

Sour discontent that quarrels with
our fate,
May give fresh smart, but not the
old abate;
The uneasy passions' disingenuous
wit
The ill reveals, but hides the benefit.
SIR R. BLACKMORE.

Dissimulation.

IT is no small fault to be bad, and seem so; it is a greater fault to seem good and not be so. The cloak of dissimulation is a main part of the garment spotted with the flesh; a vice thus covered is worse than a naked offense. There is no devil to the hypocrite.—WARWICK.

DISSIMULATION is but a faint kind of policy or wisdom, for it asketh a strong wit and a strong heart to know when to tell the truth and to do it: therefore it is the weaker sort of politicians that are the greatest dissemblers.—LORD BACON.

Divinity.

THERE is nothing more easy than to say divinity by rote, and to discourse of spiritual matters from the tongue or pen of others; but to hear God speak it to the soul, and to feel the power of religion in ourselves, and to express it out of the truth of experience within, is both rare and hard. All that we feel not in the matters of God is but hypocrisy, and therefore the more we profess the more we sin. It will never be well with me till in these greatest things I be careless of others' censures, fearful only of God's and my own, till sound experience have really catechised my heart, and

made me know God and my Saviour otherwise than by words. I will never be quiet till I can see and feel and taste God. My hearing I will account as only serving to effect this, and my speech only to express it.—HALL.

ONE of the disorders that I have lately had has proved the health of my soul, and I can truly say that I have learned more of true divinity during this confinement than I have during the whole course of my life before.—BEZA.

OF all sciences, that of divinity is the most sublime, the most profound, and the most comprehensive. The study of divinity demands the brightest parts, the strongest powers, and the most capacious mind. The angels desire to look into these things; and here they may look, and study, and pry forever, and still see more and more to admire, and love, and praise.—O. THOMPSON.

THE divinity of our Lord Jesus Christ is the most important article of Christianity. It is, if I may so speak, the staple truth of our Bible, and the great foundation which supports the whole structure of our holy religion; it is the root which nourishes all the doctrines of Scripture, and all the hopes of a Christian. Take this away and the whole institution of Christianity falls at once. When Samson tore away the supporting

pillars the whole roof fell in, and the whole house became a ruinous heap. Just so will it fare with the Christian religion if this grand-main article be struck away; but when his supreme divinity is believed, then it stamps a grandeur upon his person and example, it puts an infinite value upon his atonement and righteousness, and a glorious perfection upon all that he did and said.—HERVEY.

Doing Good.

THE idea of right living seems to be, with some men, not doing anything wrong, as if righteousness consisted in negatives. "Why," says the man charged with being a sinner worthy of death, "why, I never hurt anybody in my life; I never committed a sin in my life, that is, you know, a real sin. You don't mean that I should be shut out of heaven were I now to die."—H. W. BEECHER.

LIVE not for selfish aims. Live to shed joy on others. Thus best shall your own happiness be secured; for no joy is ever given freely forth that does not have quick echo in the giver's own heart.—H. W. BEECHER.

THOSE persons who do most good are least conscious of it. The man who has but a single virtue or charity is very much

like the hen that has but one chicken. That solitary chicken calls forth an amount of clucking and scratching that a whole brood seldom causes.—H. W. BEECHER.

Drunkenness.

WHEN a man drinks hard the blood boils over and the passions sin and grow mutinous. In such a dangerous juncture the guards should be doubled, and twice as much sense summoned in as would serve for an ordinary occasion. Now, to part with one's reason when we have need of as much more, if we could get it, is like breaking the compass and throwing the pilot overboard in a storm.—COLLIER.

DRUNKENNESS is a flattering devil, a sweet poison, a pleasant sin, which, whosoever hath, hath not himself; which, whosoever doth commit, doth not commit sin, but he himself is wholly sin.—ST. AUGUSTINE.

HE that gives himself to wine is not his own. What shall we think of this vice, which robs a man of himself and lays a beast in his room?—BISHOP HALL.

BEWARE of drunkenness, lest all good men beware of thee. Where drunkenness reigns there reason is an exile, virtue a stranger, God an enemy, blasphemy is wit, oaths

are rhetoric, and secrets are proclamations.—QUARLES.

OF all vices take heed of drunkenness. Other vices are but fruits of disordered affections; this disorders, nay, banishes reason. Other vices but impair the soul; this demolishes her two chief faculties, the understanding and the will. Other vices make their own way, this makes way for all vices. He that is a drunkard is qualified for all vice.—QUARLES.

ALL excess is ill, but drunkenness is of the worst sort. It spoils health, dismounts the mind, and unmans men. It reveals secrets, is quarrelsome, lascivious, impudent, dangerous, and mad. He that is drunk is not a man, because he is for so long void of reason that distinguishes a man from a beast.—WILLIAM PENN.

SOME of the domestic evils of drunkenness are houses without windows, gardens without fences, fields without tillage, barns without roofs, children without clothing, principles, morals, or manners.—FRANKLIN.

Duty.

MY morning haunts are where they should be, at home; not sleeping, or concocting the surfeits of an irregular feast, but up and stirring: in winter, often ere the

sound of any bell awakes men to labor or to devotion; in summer, as oft with the bird that first rises, or not much tardier, to read good authors, or cause them to be read, till the attention be weary or memory have its full freight; then with useful and generous labors preserving the body's health and hardiness, to render lightsome, clear, and not dumpish obedience to the mind, to the cause of religion and our country's liberty.—MILTON.

TAKE up all duties in point of performance, but lay them down in point of dependence. Duty can never have too much of our diligence nor too little of our confidence.—DYER.

IN the modesty of fearful duty, I read as much as from the rattling tongue
Of saucy and audacious eloquence.
SHAKESPEARE.

IT is a matter of course that he who would sin must first fail in his duty.—CICERO.

DUTIES are ours, events are the Lord's. When we go to meddle with events, and to hold a court, as it were, upon God's providence, and to ask him, "Why hast thou done this? and how wilt thou do that?" faith then begins to lose ground; we have nothing to do there. It is our part to follow providence closely, never to go before

it, and not to stay long after it; and if what we thus pursue should miscarry, it will neither be our sin nor our cross.—RUTHERFORD.

WHATEVER our place, allotted to us by Providence, that for us is the post of honor and duty. God estimates us not by the position we are in, but by the way in which we fill it.—EDWARDS.

THE dutiful always have a good conscience and a smiling God to comfort them in tribulation.



Earnestness.

BECAUSE I am in earnest men call me an enthusiast, but I am not; mine are the words of truth and soberness. When I first went into Gloucestershire, and was walking on a hill, I saw a gravel-pit fall in and bury three human beings alive. I lifted up my voice for help so loud that I was heard in the town below, at a distance of a mile. Help came, and rescued two of the poor sufferers. No one called me an enthusiast then; and when I see eternal destruction ready to fall upon poor sinners, and about to entomb them irrecoverably in an eternal mass of woe, and call aloud on them to escape, shall I be called an enthusiast now? No, sinner, I am not an enthusiast in so doing; I call on thee aloud to flee for refuge to the

hope set before thee in the Gospel of Christ Jesus.—R. HILL.

WE should always be in earnest because our work is great, and life short and decisive. Therefore, "Whatsoever thy hand findeth to do, do it with thy might."

Economy.

ECONOMY is the parent of integrity, of liberty, and of ease; and the beauteous sister of temperance, of cheerfulness, and health. And profuseness is a cruel and crafty demon, that gradually involves her followers in dependence and debts; that is, fetters them with "irons that enter into their souls."—ADVENTURER.

TAKE care to be an economist in prosperity; there is no fear of your not being one in adversity.—ZIMMERMANN.

IF you would have a faithful servant, and one that you like, serve yourself.—FRANKLIN.

A SOUND economy is a sound understanding brought into action. It is calculation realized; it is the doctrine of proportion reduced to practice; it is foreseeing contingencies, and providing against them; it is expecting contingencies, and being prepared for them.

Education.

EDUCATION begins the gentleman, but reading, good company, and reflection must finish him.—LOCKE.

THE aim of education should be to teach us rather how to think than what to think; rather to improve our minds, so as to enable us to think for ourselves, than to load our memory with the thoughts of other men.—BEATTIE.

EDUCATION of youth is not a bow for every man to shoot in that counts himself a teacher, but will require sinews almost equal to those which Homer gave to Ulysses.—MILTON.

THE education of children should not be forced, like the growth of plants in the hot-house. The more haste in this matter, the less speed in the end. It is from too early forcing the intellect, from premature, precocious, mental growth, that we see in modern times so many cases of wilted, and feeble, and sickly children; or of remarkable, wonderful children, who grow up to be prodigies by their second or third year, and die by the next.—EDWARDS.

COSTLY apparatus and splendid cabinets have no magical power to make scholars. In all circumstances, as a man is, under God, the master of his own fortune, so

is he the maker of his own mind. The Creator has so constituted the human intellect that it can only grow by its own action; and by its own action and free will it will certainly and necessarily grow. Every man must therefore educate himself. His book and teacher are but helps; the work is his. A man is not educated until he has the ability to summon, in an emergency, all his mental powers in vigorous exercise to effect its proposed object. It is not the man who has seen most or read most who can do this; such a one is in danger of being borne down, like a beast of burden, by an overloaded mass of other men's thoughts. Nor is it the man who can boast of native vigor and capacity. The greatest of all warriors in the siege of Troy had not the pre-eminence because nature had given strength and he carried the largest bow, but because self-discipline had taught him how to bend it.—DANIEL WEBSTER.

WE all have two educations, one of which we receive from others, and another, and the most valuable, which we give ourselves. It is this last which fixes our grade in society, and eventually our actual condition in this life, and the color of our fate hereafter. All the professors and teachers in the world would not make you a wise or good man without your own co-operation; and if such you are determined

to be, the want of them will not prevail.—JOHN RANDOLPH TO HIS NEPHEW.

UNDER whose care soever a child is put to be taught during the tender and flexible years of his life, this is certain, it should be one who thinks Latin and languages the least part of education; one who, knowing how much virtue and a well-tempered soul is to be preferred to any sort of learning or language, makes it his chief business to form the mind of his scholars, and give that a right disposition; which, if once got, though all the rest should be neglected, would in due time produce all the rest; and which, if it be not got, and settled so as to keep out ill and vicious habits, languages and sciences, and all the other accomplishments of education will be to no purpose, but to make the worse or more dangerous man.—LOCKE.

THE education of our children is never out of my mind. Train them to virtue, habituate them to industry, activity, and spirit. Make them consider every vice as shameful and unmanly. Fire them with ambition to be useful. Make them disdain to be destitute of any useful knowledge.—JOHN ADAMS TO HIS WIFE.

MR. LOCKE, in his celebrated treatise on education, confesses that there are inconveniences to

be feared on both sides. "If," says he, "I keep my son at home, he is in danger of becoming my young master; if I send him abroad, it is scarcely possible to keep him from rudeness and vice. He will perhaps be more innocent at home, but more ignorant of the world, and more sheepish when he comes abroad!"

KNOWLEDGE alone is not sufficient. It is, indeed, power; but if undirected by virtue, knowledge is but the servant of vice, and tends only to evil.

WHAT sculpture is to a block of marble, education is to the human soul. The philosopher, the saint, the hero, the wise and the good, or the great, very often lie hid and concealed in a plebeian, which a proper education might have disinterred and brought to light.—ADDISON.

EDUCATE men without religion, and you make them but clever devils.—DUKE OF WELLINGTON.

If a man empties his purse into his head, no man can take it away from him. An investment in knowledge always pays the best interest.—FRANKLIN.

Egotism.

MANY esteem nothing right but what pleases themselves.—HORACE.

EGOTISM is more like an offense than a crime, though 'tis allowable to speak of yourself, provided nothing is advanced in favor; but I cannot help suspecting that those who abuse themselves are, in reality, angling for approbation.—ZIMMERMANN.

THERE is not one wise man among twenty that will praise himself.—SHAKESPEARE.

Eloquence.

TRUE eloquence I find to be none but the serious and hearty love of truth, with a fervent desire to know good things, and with the dearest charity to infuse the knowledge of them into others. When such a man would speak, his words, like so many nimble and airy servitors, trip about him at command, and in well-ordered files, as he would wish, fall aptly into their own places.—MILTON.

TRUE eloquence consists in saying all that is necessary, and nothing but what is necessary.—LA ROCHEFOUCAULD.

TRUE eloquence, indeed, does not consist in speech. It cannot be brought from far. Labor and learning may toil for it, but they will toil in vain. Words and phrases may be marshaled in

every way, but they cannot compass it. It must exist in the man, in the subject, and in the occasion. Affected passion, intense expression, the pomp of declamation, all may aspire after it—they cannot reach it. It comes, if it come at all, like the outbreking of a fountain from the earth, or the bursting forth of volcanic fires with spontaneous, original, native force. The graces taught in the schools, the costly ornaments and the studied contrivances of speech shock and disgust men when their own lives, and the fate of their wives, their children, and their country hang on the decision of the hour. Then words have lost their power, rhetoric is vain, and all elaborate oratory contemptible. Even genius itself then feels rebuked and subdued, as in the presence of higher qualities. Then patriotism is eloquent, then self-devotion is eloquent. The clear conception outrunning the deduction of logic, the high purpose, the firm resolve, the dauntless spirit speaking on the tongue, beaming from the eye, informing every feature, and urging the whole man onward, right onward to his object; this, this is eloquence, or rather it is something greater and higher than all eloquence, it is action; noble, sublime, godlike action.—DANIEL WEBSTER.

MANY are ambitious of saying grand things, that is, of being grandiloquent. Eloquence is

speaking out—a quality few esteem and fewer aim at.—HARE.

LET your eloquence flow from your heart to your hands, and not force it the other way.—DR. EMMONS.

HE has oratory who ravishes his hearers while he forgets himself.—LAVATER.

GREAT is the power of eloquence; but never is it so great as when it pleads along with nature, and the culprit is a child strayed from his duty, and returned to it again with tears.—STERNE.

Eminence.

THE road to eminence and power from obscure condition ought not to be made too easy, nor a thing too much of course. If rare merit be the rarest of all rare things, it ought to pass through some sort of probation. The temple of honor ought to be seated on an eminence. If it be open through virtue, let it be remembered too that virtue is never tried but by some difficulty and some struggle.—BURKE.

Employment.

BE busy about something, so that the devil may always find you occupied.—ST. JEROME.

EMPLOYMENT is the great instrument of intellectual dominion. The mind cannot retire from its enemy into total vacancy, or turn aside from one object but by passing to another. The gloomy and the resentful are always found among those who have nothing to do, or who do nothing. We must be busy about good or evil, and he to whom the present offers nothing will often be looking backward on the past.

EMPLOYMENT, which Galen calls "Nature's physician," is so essential to human happiness, that indolence is justly considered as the mother of misery.—BURTON.

GIVE your children useful employment if you wish them to have character, respectability, or fortune.

Emulation.

EMULATION is a handsome passion; it is enterprising, but just withal; it keeps a man within the terms of honor, and makes the contest for glory fair and generous. He strives to excel, but it is by raising himself, not by depressing others.—COLLIER.

EMULATION, encouraged and cherished on benevolent principles, is most effectual without being prejudicial to virtue.

NOTHING will more try a man's grace than questions of emulation.—HALL.

Enemies.

WE should never make enemies, if for no other reason, because it is so hard to behave toward them as we ought.—PALMER.

FIVE great enemies to peace inhabit us, namely, avarice, ambition, envy, anger, and pride; and if those enemies were to be banished, we should infallibly enjoy perpetual peace.—PETRARCH.

WHEN an enemy reproaches us let us look on him as an impartial relater of our faults, for he will tell thee truer than thy fondest friend will; and thou mayest call them precious balms, though they break thy head, and forgive his anger while thou makest use of the plainness of his declamation. "The ox when he is weary treads surest," and if there be nothing else in the disgrace but that it makes us to walk warily and tread sure for fear of our enemies, that is better than to be flattered into pride and carelessness.—JEREMY TAYLOR.

THE best way to outwit an enemy is to return plain dealing for deceitful unrighteousness, and acts of kindness for injustice and cruelty.

HE who in every man wishes to meet a brother will very rarely encounter an enemy. "When a man's ways please the Lord, he maketh even his enemies to be at peace with him."

Envy.

ENVY, like a cold poison, benumbs and stupefies, and thus, as if conscious of its own impotence, it folds its arms in despair and sits cursing in a corner. When it conquers it is commonly in the dark, by treachery and undermining, by calumny and detraction. Envy is no less foolish than detestable; it is a vice which they say keeps no holiday, but is always in the wheel, and working upon its own disquiet.—JEREMY COLLIER.

THAT envy is most malignant which is most like Cain's, who envied his brother because his sacrifice was better accepted, when there was nobody but God to look on.—BACON.

THE truest mark of being born with great qualities is being born without envy.—LA ROCHEFOUCAULD.

WE often make a parade of passions, even of the most criminal; but envy is a timid and shameful passion which we never dare avow.—LA ROCHEFOUCAULD.

ENVY, if surrounded on all sides by the brightness of another's prosperity, like the scorpion confined within a circle of fire, will sting itself to death.—COLTON.

TAKE heed thou harbor not that vice called envy, lest another's happiness be thy torment, and God's blessing become thy curse. Virtue corrupted with vain glory turns pride; pride poisoned with malice becomes envy. Join therefore humility with thy virtue, and pride shall have no footing, and envy shall find no entrance.—QUARLES.

ENVY is more irreconcilable than hatred.—LA ROCHEFOUCAULD.

BASE envy withers at another's joy,
And hates the excellence it cannot reach. THOMSON.

ENVY is usually more quick-sighted than love.—HALL.

ENVY is the saw of the soul.—SOCRATES.

ENVY'S memory is nothing but a row of hooks to hang up grudges on. Some people's sensibility is a mere bundle of aversions, and you hear them display and parade it, not in recounting the things they are attached to, but in telling you how many things and persons "they cannot bear."—JOHN FOSTER.)

ENVY's a vice that ne'er on high
 does bound,
 But, like a lurking viper, creeps on
 lowest ground. OVID.

ENVY is not merely a perverse-ness of temper, but it is such a distemper of the mind as disorders all the faculties of it. It began with Satan, for when he fell he could see nothing to please him in Paradise, and envied our first parents when in innocence, and therefore tempted them to sin, which ruined them, and all the human race. Mr. Locke tells us that upon asking a blind man what he thought scarlet was, he answered he believed it was like the sound of a trumpet. He was forced to form his conceptions of ideas which he had not, by those which he had. In the same manner, though an envious man cannot but see perfections, yet having contracted the distemper of acquired blindness, he will not own them, but is always degrading or misrepresenting things which are excellent. Thus, point out a pious person, and ask the envious man what he thinks of him, he will say he is a hypocrite, or deceitful; praise a man of learning or of great abilities, and he will say he is a pedant, or proud of his attainments; mention a beautiful woman, and he will either slander her chastity or charge her with affectation; show him a fine poem or painting, and he will call the one "stiff," and

the other a "daubing;" in this way he depreciates or deforms every pleasing object. With respect to other vices, it is frequently seen that many confess and forsake them; but this is not often the case with respect to this vice, for as the person afflicted with this evil knows very well to own that we envy a man is to allow him to be a superior, his pride will not therefore permit him to make any concession, if accused of indulging this base principle, but he becomes more violent against the person envied, and generally remains incurable.—TATLER.

ENVY is a weed that grows in all soils and climates, and is no less luxuriant in the country than in the court, is not confined to any rank of men or extent of fortune, but rages in the breasts of all degrees. Alexander was not prouder than Diogenes; and it may be if we would endeavor to surprise it in its most gaudy dress and attire, and in the exercise of its full empire and tyranny, we should find it in schoolmasters and scholars, or in some country lady, or the knight, her husband; all which ranks of people more despise their neighbors than all the degrees of honor in which courts abound; and it rages as much in a sordid, affected dress as in all the silks and embroideries which the excess of the age and the folly of youth delight to be adorned with.

Since, then, it keeps all sorts of company, and wriggles itself into the liking of the most contrary natures and dispositions, and yet carries so much poison and venom with it that it alienates the affections from heaven, and raises rebellion against God himself, it is worth our utmost care to watch it in all its disguises and approaches, that we may discover it in its first entrance, and dislodge it before it procures a shelter or retiring place to lodge and conceal itself.—CLARENDON.

ENVY is termed in Latin *livor*, or paleness. This odious sensation is known to produce very often a livid and pale complexion in the person affected with it. Though the yellow and black bile may arise in the veins from other causes, yet when this detested passion is of sufficient force and duration to affect the current of the blood, the envious man's complexion will assume a livid hue.—CHEVREAU.

THE praise of the envious is far less creditable than their censure: they praise that only which they can surpass, but that which surpasses them they censure.

ENVY torments others, and robs one's self of the happiness that lies in seeking and enjoying the good of our neighbor.)

Eternity.

HOW WILL all the present scenes change in another world! The epicure will pass from a bed of roses to a bed of flames; but the poor distressed and tried saint shall be translated from his prison and troubles into joys which are unspeakable, and glories which cannot be described. Be not discouraged, poor wearied pilgrim; hold on thy way; there awaits thee a crown of righteousness, and, what thou must be immortalized to bear, "an eternal weight of glory."—SOUTH.

IT is said of Virgil, when he was asked why he studied so much accuracy in the plan of his poem, the propriety of his characters, and the purity of his diction, he replied, "I am writing for eternity." What more weighty consideration to justify and enforce the utmost vigilance and circumspection of life than this: "I am living for eternity."—GREENE.

WHEN I endeavor to represent eternity to myself, I avail myself of whatever I can conceive most long and durable. I heap imagination on imagination, conjecture on conjecture. First, I consider those long lives which most wish, and some attain; I observe those old men who have lived four or five generations; I do more, I turn to ancient chronicles; I go back to the patriarchal age, and consider

life near a thousand years, and I say to myself, all this is not eternity. Having represented to myself real objects, I form ideas of imaginary ones; I go from our age to the time of publishing the Gospel, from thence to the publication of the law, and from thence to the creation; I join this epoch to the present time, and I imagine Adam yet living. All this is nothing in comparison of eternity! I go further still: I take the greatest number of years that can be imagined; I add ages to ages, millions of ages to millions of ages; I form of all these one fixed number, and I stay my imagination. After this I suppose God to create a world like this which we inhabit; I suppose him creating it by forming one atom after another, and employing in the production of each atom the time fixed in my calculation. What numberless ages would the creation of such a world in such a manner require! Then I suppose the Creator to arrange these atoms, and to pursue the same plan of arranging them as of creating them. What numberless ages would such an arrangement require! Finally, I suppose him to dissolve and annihilate the whole, and observe the same method in this dissolution as he did in the creation and disposition of the whole. What an immense duration would be consumed! Yet this is not eternity; all this is only a point in comparison of eternity.

—SAURIN.

ETERNITY! thou pleasing, dreadful thought!

Through what variety of untried being,

Through what new scenes and changes must we pass?

The wide, the unbounded prospect lies before me;

But shadows, clouds, and darkness rest upon it. ADDISON.

HE that will often put eternity and the world before him, and who will dare to look steadfastly at both of them, will find that the more often he contemplates them, the former will grow greater and the latter less.—COLTON.

THE most momentous concern of man is the state he shall enter upon after this short and transitory life is ended; and in proportion as eternity is of greater importance than time, so ought men to be solicitous upon what grounds their expectations with regard to that durable state are built, and on what assurances their hopes or their fears stand.—S. CLARKE.

Evil.

READINESS to believe evil without sufficient examination is the result of pride and indolence. We wish to find people guilty, and we do not wish to give ourselves the trouble of examining into their crimes.—LA ROCHEFOUCAULD.

By the very constitution of our nature, moral evil is its own curse.—CHALMERS.

To THOSE persons who have vomited out of their souls all remnants of goodness, there rests a certain pride in evil; and having else no shadow of glory left them, they glory to be constant in iniquity.—SIR P. SIDNEY.

MANY have puzzled themselves about the origin of evil. I am content to observe that there is evil, and that there is a way to escape from it; and with this I begin and end.—NEWTON.

Example.

THE well-directed efforts of a good man, even in the private walks of life, may produce results hardly to be calculated. His conduct throughout the successive engagements of the day may operate powerfully on the different members of his family, and even upon his friends who frequent the house.

WHATEVER parent gives his children good instruction, and sets them at the same time a bad example, may be considered as bringing them food in one hand and poison in the other.—BALGUY.

EVERY man, in whatever station, has, or endeavors to have,

his followers, admirers, and imitators, and has therefore the influence of his example to watch with care. He ought to avoid not only crimes, but the appearance of crimes; and not only to practice virtue, but to applaud, countenance, and support it; for it is possible, for want of attention, we may teach others faults from which ourselves are free; or by a cowardly desertion of a cause, which we ourselves approve, may pervert those who fix their eyes upon us, and having no rule of their own to guide their course, are easily misled by the aberrations of that example which they choose for their directions.—JOHNSON.

ONE watch, set right, will do to try many by; but, on the other hand, one that goes wrong may be the means of misleading a whole neighborhood. And the same may be said of the example we individually set to those around us.

WE laugh heartily to see a whole flock of sheep jump because one did so. Might not one imagine that superior beings do the same by us, and for exactly the same reason?—GREVILLE.

BE a pattern to others, and then all will go well; for as a whole city is infected by the licentious passions and vices of great men, so it is likewise reformed by their moderation.—CICERO.

Expectation.

EXPECTATION, when once her wings are expanded, easily reaches heights which performance never will attain; and when she has mounted the summit of perfection derides her follower, who dies in the pursuit.—JOHNSON.

It should be an indispensable rule in life to contract our desires to our present condition, and whatever may be our expectations, to live within the compass of what we actually possess. It will be time enough to enjoy an estate when it comes into our hands; but if we anticipate our good fortune we shall lose the pleasure of it when it arrives, and may possibly never possess what we have so foolishly counted on.—ADDISON.

We part more easily with what we possess than with the expectation of what we wish for; and the reason of it is, that what we expect is always greater than what we enjoy.—THE WORLD.

Experience.

TO MOST men experience is like the stern-lights of a ship, which illumine only the track it has passed.—COLERIDGE.

EXPERIENCE keeps a dear school; but fools will learn in no other, and scarce in that; for it is true we

may give advice, but we cannot give conduct. However, they that will not be counseled cannot be helped; and if you will not hear reason, she will surely rap your knuckles.—FRANKLIN.

NO MAN was ever so completely skilled in the conduct of life as not to receive new information from age and experience.—TERENCE.

EXPERIENCE often charges high for her lessons, but they are invaluable.—O. THOMPSON.

Eye.

IT was an old saying, "The soul dwells in the eyes;" because all the passions, as anger, love, envy, etc., are much seen there.

THE eye is the mirror of the heart.

THAT fine part of our constitution, the eye, seems as much the receptacle and seat of our passions, appetites, and inclinations as the mind itself; and at least it is the outward portal to introduce them to the house within, or rather the common thoroughfare to let our affections pass in and out. Love, anger, pride, and avarice, all visibly move in those little orbs.—SPECTATOR.

THE human eye has five tunics to guard it against danger: the first is like a spider's web, the

second like a net, the third like a berry, the fourth like a horn, and the fifth is the cover or lid of the eye. These resemble the various ways which Providence takes to preserve our souls and bodies.—**FLAVEL.**

THE natural eye is a most delicate organ. Overworked, it avenges itself by pains and penalties. Prize and protect your eyes away. Read no trash. Execrate fine print. Trespass not upon the hours of repose in working the eye, for its loss is irreparable. Let youth take advice from age, and so use their organs as not to abuse them.

Faith.

BELIEVEST thou? then thou wilt speak boldly. Speakest thou boldly? then thou must suffer. Sufferest thou? then thou shalt be comforted. For faith, the confession thereof, and the cross, follow one upon another.—**LUTHER.**

HEAVEN shall want power, and earth means, before any of the household of faith shall want maintenance.—**HALL.**

FAITH is an undaunted grace; it hath a strong heart and a bold forehead: even denials cannot dismay it, much less delays.—**HALL.**

AS FAITH is the evidence of

things not seen, so things that are seen are the perfecting of faith. I believe a tree will be green when I see it leafless in winter; I know it is green when I see it flourishing in summer. It was a fault in Thomas not to believe till he did see: it were a madness in him not to believe when he did see. Belief may sometimes exceed reason, not oppose it; and faith be often above sense, not against it. Thus while faith doth assure me that I eat Christ effectually, sense must assure me that I taste bread really. For though I oftentimes see not those things that I believe, yet I must still believe those things that I see.—**WARWICK.**

FLATTER not thyself in thy faith to God, if thou wantest charity for thy neighbor; and think not thou hast charity for thy neighbor if thou wantest faith to God. When they are not both together they are both wanting; they are both dead if once divided.—**QUARLES.**

FAITH lights us through the dark to Deity;
 Faith builds a bridge across the gulf of death
 To break the shock that nature cannot shun,
 And lands thought smoothly on the further shore.

YOUNG.

THE Church of Christ is founded in faith, raised by hope, and finished by love.—**ST. AUSTIN.**

FAITH changes the nature of the elements, and forces them to submit to the faithful. Let not therefore the view of the most cruel punishments terrify us, for we need not fear any pain, since martyrs live in flames, and their life seems to insult the fire that was designed to consume them.—**ST. ZENON OF VERONA.**

DO VIOLENCE to God; seize the kingdom of heaven. He that forbids us to touch another's goods rejoices to have his own invaded; he that condemns the violence of avarice praises that of faith.—**ST. PAULIN.**

IN a perfect faith there is no fear. By how much more we fear, by so much less we believe.—**HALL.**

FAITH and works are as necessary to our spiritual life as Christians, as soul and body are to our life as men; for faith is the soul of religion, and works, the body.—**COLTON.**

A CAPUCHIN says, "Wear a gray coat and a hood, a rope round thy body, and sandals on thy feet." A cordelier says, "Put on a black hood;" and an ordinary papist says, "Do this or that work, hear mass, pray, fast, give alms," etc. But a true Christian says, "I am justified and saved only by faith in Christ, without any works or merits of my own. Compare

these together, and judge which is the true righteousness.—**LUTHER.**

God saith to each of his people, "I am thy salvation;" the soul then saith, "Thou art my God." Faith is, as it were, a spiritual echo returning that voice back again which God first speaks to the soul.—**DR. SIBS.**

FAITH is not subject to error; it does not know what it is to be deceived. Blind as it is, it perceives; it knows what it cannot see; it goes even beyond the bounds of human reason; it goes further than nature and experience, by knowing what the one cannot do, and what the other cannot teach.—**ST. BERNARD.**

FAITH is the hand wherewith we take everlasting life.—**LATIMER.**

IF thy faith have no doubts, thou hast just cause to doubt thy faith; and if thy doubts have no hope, thou hast just reason to fear despair. When, therefore, thy doubts shall exercise thy faith, keep thy hopes firm to qualify thy doubts. So shall thy faith be secured from doubts, so shall thy doubts be preserved from despair.—**QUARLES.**

THEY are but infidel-Christians whose faith and works are at war against each other. Faith which is right can no more forbear from

good works than can the sun to shed abroad its glorious beams, or a body of perfumes to dispense a grateful odor.—FELTHAM.

ST. MAXIMUS says upon the good thief that faith makes thieves innocent, and infidelity makes apostles criminal. This is a great, a wonderful faith, which believed that Jesus Christ upon the cross was more glorified than punished.

It was a brave attempt! advent'rous he
 Who in the first ship broke the unknown sea,
 And leaving his dear native shores behind,
 Trusted his life to the licentious wind.
 I see the surging brine, the tempest raves,
 He on a pine plank rides across the waves,
 Exulting on the edge of thousand gaping graves;
 He steers the winged boat, and shifts the sails,
 Conquers the flood and manages the gales.
 Such is the soul that leaves this mortal land,
 Fearless when the great Master gives command;
 Death is the storm, she smiles to hear it roar,
 And bids the tempest waft her to the shore;
 Then with a skillful hand she sweeps the seas,
 And manages the raging storm with ease;

("Her faith can govern death,") she spreads her wings
 Wide to the wind, and as she sails she sings,
 And loses by degrees the sight of mortal things.
 As the shores lessen, so her joys arise,
 The waves roll gentler, and the tempest dies.
 Now vast eternity fills all her sight,
 She floats on the broad deep with infinite delight,
 The seas forever calm, the skies forever bright!

DR. WATTS.

FAITH is not only a means of obeying, but a principal act of obedience. It is not only a needful foundation, not only an altar on which to sacrifice, but it is a sacrifice itself, and perhaps of all the greatest. It is a submission of our understandings; an oblation of our idolized reason to God, which he requires so indispensably that our whole will and affections, though seemingly a larger sacrifice, will not without it be received at his hands.—YOUNG.

FAITH can discover the sun of righteousness sometimes through the darkest clouds, and when it cannot lay hold on a promise, it may fasten on an attribute of our covenant God. God's promises are the life of faith, and faith gives life to the promises; and if nothing is too hard for God, nothing (that

is promised) is too high for faith.
—DR. ARROWSMITH.

FAITH is a certain image of eternity. All things are present to it; things past, and things to come. Faith converses with angels, and antedates the hymns of glory. Every man that hath this grace is as certain there are glories for him, if he perseveres in duty, as if he had heard and sung the blessed thanksgiving song for the blessed sentence of doomsday.—JEREMY TAYLOR.

Fame.

NOR is the desire of fame so vain as divers have rigidly imagined; fame being, when belonging to the living, that which is more gravely called a steady and necessary reputation; and without it hereditary power or acquired greatness can never quietly govern the world. 'Tis of the dead a musical glory, in which God, the author of excellent goodness, vouchsafes to take a continual share; for the remembered virtues of great men are chiefly such of his works (mentioned by King David) as perpetually praise him. And the good fame of the dead prevails by example much more than the reputation of the living, because the latter is always suspected by our envy, but the other is cheerfully allowed and religiously admired: for admiration, whose

eyes are ever weak, stands still, and fixes its gaze upon great things acted far off; but, when they are near, walks slightly away as from familiar objects. Fame is to our sons a solid inheritance, and not unuseful to remote posterity; and to our reason 'tis the first, though but a little, taste of eternity.—DAVENANT.

WHAT so foolish as the chase of fame?

How vain the prize! how impotent our aim!

For what are men who grasp at praise sublime

But bubbles on the rapid stream of time;

That rise and fall, that swell and are no more,

Born, and forgot, ten thousand in an hour. YOUNG.

THE drying up a single tear has more

Of honest fame than shedding seas of gore. BYRON.

OF present fame think little, and of future less. The praises that we receive after we are buried, like the posies that are strewed over our grave, may be gratifying to the living, but they are nothing to the dead. The dead are gone either to a place where they hear them not, or where, if they do, they will despise them.—COLTON.

THERE is not in the world so toilsome a trade as the pursuit of

fame. Life concludes before you have so much as sketched your work.—BRUYERE.

THE way to fame is like the way to heaven—through much tribulation.—STERNE.

Fashion.

FASHION is, for the most part, nothing but the ostentation of riches.—LOCKE.

NEW customs, though they be never so ridiculous, nay, let them be unmanly, yet are followed.—SHAKSPEARE.

FASHION wears out more apparel than the man.—SHAKSPEARE.

Faults.

WE have few faults which are not more excusable than the means we take to conceal them.—LA ROCHEFOUCAULD.

IF we had no faults ourselves, we should not take so much pleasure in remarking them in others.—LA ROCHEFOUCAULD.

WE easily forget our faults when they are only known to ourselves.—LA ROCHEFOUCAULD.

IT is not so much the being exempt from faults, as the having

overcome them, that is an advantage to us; it being with the follies of the mind as with the weeds of a field, which, if destroyed and consumed upon the place of their birth, enrich and improve it more than if none had ever sprung there.—POPE.

Fear.

IF thou desire to be truly valiant, fear to do any injury. He that fears not to do evil is always afraid to suffer evil; he that never fears is desperate; and he that fears always is a coward. He is the true valiant man that dares nothing but what he may, and fears nothing but what he ought.—QUARLES.

You should not fear, nor yet should you wish for your last day.—MARTIAL.

FEAR is implanted in us as a preservative from evil; but its duty, like that of other passions, is not to overbear reason, but to assist it. Nor should it be suffered to tyrannize in the imagination, to raise phantoms of horror, or beset life with supernumerary distresses.—JOHNSON.

IF evils come not, then our fears
are vain,
And if they do, fear but augments
the pain. SIR T. MOORE.

FEAR has a strong memory.

WE have never so much cause to fear as when we fear nothing.—HALL.

FEAR on guilt attends, and deeds of darkness;
The virtuous breast ne'er knows it. HAZARD.

FEAR is a slavish passion of the soul,
Which like a tyrant would our bliss control;
Invading fears repel our real joys,
And ills foreseen the present bliss destroys.

THOSE who fear where no fear is are cowards. But those who fear real dangers enough to avoid and escape them are heroes.

Feelings.

A RELIGION without feeling is no religion. How can we have repentance without feeling sorrow for sin, and indignation against it? How can we have faith in the Lord Jesus, and behold that infinite fullness of grace treasured up in him for us, without rejoicing in him, while we believe with joy unspeakable and full of glory.—R. HILL.

I HAVE heard some people speak against feeling in religion, and when we talk about it they call us enthusiasts; but I think we may safely call them so. Feel-

ings! why, I shall never go from one side of a street to another if I have not feeling. I shall never move my hand or my head if I have not feeling. It is absurd to talk against feelings. Man is not a stock nor a stone; he must feel. Show me a man without feelings, and I wonder what sort of a creature he will be! Well, then, what shall I do with my feelings? Why, have God's law written upon them. I shall then have the wisdom of holiness, the holy love of God, and the influences of his Holy Spirit within me.

NO MAN has a right to disturb the comfortable feelings, even of a beast, unnecessarily, much less wantonly.

Felicity.

IF men knew what felicity dwells in the cottage of a virtuous man, how sound he sleeps, how quiet his rest, how composed his mind, how free from care, how easy his position, how moist his mouth, how joyful his heart, they would never admire the noises, the diseases, the throngs of passions, and the violence of unnatural appetites that fill the house of the luxurious and the heart of the ambitious.—BISHOP TAYLOR.

FELICITY, pure and unalloyed felicity, is not a plant of earthly growth; her gardens are the skies.—BURTON.

Flattery.

If we did not flatter ourselves, the flattery of others would be very harmless.—LA ROCHEFOUCAULD.

FLATTERY is a sort of bad money to which our vanity gives currency.—LOCKE.

FLATTERY is often a traffic of mutual meanness, where, although both parties intend deception, neither are deceived.—COLTON.

It hath been well said that the arch flatterer, with whom all the petty flatterers have intelligence, is a man's self.—BACON.

As THE sunflower is always turning itself according to the course of the sun, but shuts and closes up its leaves as soon as that great luminary has forsaken the horizon, so the flatterer is always fawning upon the prosperous, till their fortune begins to frown upon them, and then, as some kinds of vermin desert falling houses, so flatterers then desert them.—WANLEY.

THE heart has no avenue so open as that of flattery, which, like some enchantment, lays all its guards asleep. He that reviles me may perhaps call me a fool; but he that flatters me, if I take not great heed, will make me one. The only coin that is most current among mankind is flattery, the

only benefit of which is, that by hearing what we are not, we may learn what we ought to be.—STRETCH.

FOOLS drink in flattery as a thirsty man drinks water, and put it to the credit of the flatterer. Wise men lay it aside, or put it to his account.

It is better to fall among crows than among flatterers. Those only devour the dead, these the living.—ANTISTHENES.

KEEP your heart from him who begins his acquaintance with you by indirect flattery of your favorite foible.—LAVATER.

FLATTERY is like friendship in show, but not in fruit.—SOCRATES.

Folly.

FOLLY and anger are but two names for the same thing.—SPANISH PROVERB.

FOLLY consists in drawing of false conclusions from just principles, by which it is distinguished from madness, which draws just conclusions from false principles.—LOCKE.

Forgiveness.

COSMUS, Duke of Florence, had a desperate saying against perfidious or neglecting friends, as if

those wrongs were unpardonable. "You shall read," saith he, "that we are commanded to forgive our enemies, but you never read that we are commanded to forgive our friends." But yet the spirit of Job was in a better tune. "Shall we," saith he, "receive good at the hand of God, and shall we not receive evil?" And so of friends in proportion.—BACON.

HATH any wronged thee? Be bravely revenged: slight it, and the work is begun; forgive it, and it is finished. He is below himself that is not above an injury.—QUARLES.

THE narrow soul
Knows not the godlike glory of
forgiving. ROWE.

HE who has not forgiven an enemy has never yet tasted one of the most sublime enjoyments of life.—LAVATER.

'Tis easier for the generous to forgive,
Than for offense to ask it.
THOMSON.

OF him that hopes to be forgiven it is indispensably required that he forgive; it is therefore almost superfluous to urge any other motive. On this great duty eternity is as it were suspended, and to him that refuses to practice it the throne of mercy is inaccessible; and there is reason to fear

that the Saviour has been born in vain for him.—STRETCH.

IF thou hast done a wrong or injury to another, rather acknowledge and endeavor to repair than to defend it. One way thou gainest forgiveness; the other thou doublest the wrong and the reckoning.—W. PENN.

WHOEVER considers the weakness both of himself and others will not long want persuasives to forgiveness. We know not to what degree of malignity any injury is to be imputed, or how much its guilt, if we were to inspect the mind of him that committed it, would be extenuated by mistake, precipitance, or negligence. We cannot be certain how much more we feel than was intended, or how much we increase the mischief to ourselves by voluntary aggravations. We may charge to design the effects of accident. We may think the blow violent, only because we have made ourselves delicate and tender. We are, on every side, in danger of error and guilt, which we are certain to avoid only by speedy forgiveness.—JOHNSON.

NOTHING annoys an enemy more than kindness. It is an arrow that generally hits the mark.

It is better to overlook trivial offenses than to quarrel for them. By the last you are even with

your adversary ; by the first above him.

A WISE man will make haste to forgive, because he knows the full value of time, and will not suffer it to pass away in unnecessary pain.—RAMBLER.

HE that cannot forgive others, breaks the bridge over which he must pass himself ; for every man has need to be forgiven.—LORD HERBERT.

FORGIVE others every personal injury ; forgive yourself nothing.

Fortitude.

TO LIVE only to nurse up decays, to feel pain, and to wait upon diseases, is somewhat troublesome ; but to bear sickness with decency is a noble instance of fortitude. He that charges an enemy does not show himself more brave than he that grapples handsomely with a disease. To do this without abject complaints, without rage and expostulation, is a glorious combat.—COLLIER.

IT is absolutely necessary to a comfortable life to have a considerable degree of fortitude in the practice of virtue. Mr. Collier, in his essay on fortitude, says thus : "What can be more honorable than to have courage enough to execute the commands of con-

science and reason, to maintain our dignity and the station assigned to us, and to be proof against poverty, pain, and even death itself? I mean so far as not to do anything that is sinful, or any way dishonorable ; to do this is to be above titles and honors, and shows a great mind." The life of a man who acts with a steady integrity, without valuing the interpretation of his actions, has but one uniform path to move in ; for as he acts upon the principle of religion or true virtue, his mind is firm and undaunted in the practice of those things which conscience and propriety point out to him.—TATLER.

TRUE fortitude is seen in great exploits
That justice warrants, and that wisdom guides ;
All else is towering frenzy and distraction.

WE have all of us sufficient fortitude to bear the misfortunes of others.—LA ROCHEFOUCAULD.

RELIGIOUS fortitude is to be exercised in maintaining Christian faith and practice. For this purpose we should be well informed on these heads, or our courage will otherwise be a blind principle, and we shall be in danger of maintaining error instead of truth ; or if we should be in the right, it will only be by accident, and therefore our courage cannot be

acceptable to God. Ill-instructed Christians are in danger of proving cowards and deserting their profession; but where faith, knowledge, and prudence unite, courage and fortitude are to be much commended, and may prove highly useful to every believer in particular who possesses and exercises these Christian virtues, and to the cause of true religion at large.—
DR. JOHN EVANS.

Fortune.

THE power of fortune is confessed only by the miserable; for the happy impute all their success to prudence and merit.—SWIFT.

I SEE those who are lifted highest
on
The hill of honor are nearest to
the
Blasts of envious fortune; while
the low
And humble valley fortunes are
far more secure.
Humble valleys thrive with their
bosoms full
Of flowers, when hills melt with
lightning, and
The rough anger of the clouds.

FORD.

EVERY one is well or ill at ease according as he finds himself. Not he whom the world believes, but he who believes himself to be so content, and therein alone belief gives itself being and reality. Fortune

does us neither good nor hurt; she only presents us the matter and the seed, which our soul, more powerful than she, turns and applies as she best pleases, being the sole cause and sovereign mistress of her own happy or unhappy condition. All external accessions receive taste and color from the internal constitution, as clothes warm us not with their heat but our own, which they are adapted to cover and keep in.—MONTAIGNE.

LET not fortune, which hath no name in Scripture, have any in thy divinity. Let Providence, not chance, have the honor of thy acknowledgments, and be thy *Œdipus* in contingencies. Mark well the paths and winding ways thereof; but be not too wise in the construction, or sudden in the application. The hand of Providence writes often by abbreviations, hieroglyphics, or short characters, which, like the laconism on the wall, are not to be made out but by a hint or key from that Spirit which indited them. Leave future occurrences to their uncertainties; think that which is present thy own; and, since 'tis easier to foretell an eclipse than a foul day at a distance, look for little regularity below. Attend with patience the uncertainty of things, and what lieth yet unexerted in the chaos of futurity. The uncertainty and ignorance of things to come, make the world new unto us by unexpected emergencies;

whereby we pass not our days in the trite road of affairs affording no novelty, for the novelizing spirit of man lives by variety and the new faces of things.—SIR T. BROWNE.

Who *feels* no ills
Should therefore *fear* them; and
when fortune smiles
Be doubly cautious, lest destruc-
tion come
Remorseless on him, and he fall
unpitied. SOPHOCLES.

Who hath not known ill fortune
never knew
Himself, or his own virtue.
MALLET.

It requires greater virtues to support good than bad fortune.—LA ROCHEFOUCAULD.

FORTUNE is ever seen accompanying industry, and is as often trundling in a wheelbarrow as lolling in a coach and six.—GOLD-SMITH.

Frankness.

THE men who can be charged with fewest failings, either with respect to abilities or virtue, are generally most ready to allow them. Cesar wrote an account of the errors committed by him in his wars of Gaul; and Hippocrates, whose name is, perhaps, in rational estimation, greater than

Cesar's, warned posterity against a mistake into which he had fallen. "So much," says Celsus, "does the open and artless confession of an error become a man conscious that he has enough remaining to support his character."—JOHNSON.

THE next best thing to being in the right is frankly and manfully to acknowledge being in the wrong.

Friends, Friendship.

THE Spanish proverb is too true: "Dead men and the absent find no friends." All mouths are opened with a conceit of impunity. My ear shall be no grave to bury my friend's good name. But as I will be my present friend's self, so will I be my absent friend's deputy, to say for him what he would, and cannot, speak for himself.—HALL.

CONVEY thy love to thy friend, as an arrow to the mark, to stick there, not as a ball against the wall, to rebound back to thee. That friendship will not continue to the end that is begun for an end.—ENCHIRIDION.

BE not the fourth friend of him who has had three and lost them.—SIR P. SIDNEY.

DELIBERATE long before thou consecrate a friend. And when thy impartial judgment concludes him worthy of thy bosom, receive him joyfully, and entertain him wisely; impart thy secrets boldly, and mingle thy thoughts with his. He is thy very self, and use him so. If thou firmly think him faithful, thou makest him so.—
ENCHIRIDION.

A PRINCIPAL fruit of friendship is the ease and discharge of the fullness of the heart which passions of all kinds do cause and induce. We know diseases of stoppings and suffocations are the most dangerous in the body, and it is not much otherwise in the mind. You may take sarsa to open the liver, steel to open the spleen, flower of sulphur for the lungs, castoreum for the brain; but no receipt openeth the heart but a true friend, to whom you may impart griefs, joys, fears, hopes, suspicions, counsels, and whatsoever lieth upon the heart to oppress it, in a kind of civil shrift or confession. How many things are there which a man cannot with any face or comeliness say or do himself. A man can scarce allege his own merits with modesty, much less extol them; a man cannot sometimes brook to supplicate or beg, and a number of the like. But all these things are graceful in a friend's mouth which are blushing in a man's own. So again, a man's person hath many proper

relations which he cannot put off. A man cannot speak to a son but as a father; to his wife but as a husband; to his enemy but upon terms: whereas a friend may speak as the case requires, and not as it sorteth with the person. But to enumerate these things were endless. I have given the rule, where a man cannot fitly play his own part; if he have not a friend, he may quit the stage.—
BACON.

NONE but those who are magnanimous can be true friends in the strictest sense, for a friend may be in such a situation that requires the full exertions of the magnanimity of his friend to help and serve him.

THOU mayest be sure that he that will in private tell thee of thy faults is thy friend, for he adventures thy dislike, and doth hazard thy hatred; for there are few men that can endure it, every man for the most part delighting in self-praise, which is one of the most universal follies that bewitcheth mankind.—SIR W. RALEIGH.

GET not your friends by bare compliments, but by giving them sensible tokens of your love. It is well worth while to learn how to win the heart of a man the right way. Force is of no use to make or preserve a friend, who is

an animal that is never caught nor tamed but by kindness and pleasure. Excite them by your civilities, and show them that you desire nothing more than their satisfaction. Oblige with all your soul that friend who has made you a present of his own.—SOCRATES.

THE lightsome countenance of a friend giveth such an inward decking to the house where it lodgeth as proudest palaces have cause to envy the gilding.—SIR PHILIP SIDNEY.

MUCH beautiful, and excellent, and fair
Was seen beneath the sun, but naught was seen
More beautiful or excellent or fair
Than face of faithful friend, fairest when seen
In darkest day. And many sounds were sweet,
Most ravishing and pleasant to the ear,
But sweeter none than voice of faithful friend,
Sweet always, sweetest heard in loudest storm.

POLLOK.

LET friendship creep gently to a height: if it rush to it, it may soon run itself out of breath.—FULLER.

SO MANY qualities are necessary to the possibility of friendship,

and so many accidents must occur to its rise and its continuance, that the greatest part of mankind content themselves without it, and supply its place as they can with interest and dependence.—JOHNSON.

AS GOLD more splendid from the fire appears,
Thus friendship brightens by the length of years.

MENANDER.

IF a man does not make new acquaintance as he advances through life he will soon find himself left alone. A man should keep his friendship in constant repair.—DR. JOHNSON.

ANTISTHENES used to wonder at those who were curious in buying but an earthen dish to see that it had no cracks nor inconveniences, and yet would be careless in the choice of friends, to take them with the flaws of vice. Surely a man's companion is a second genius to sway him to the good or bad.—OWEN FELTHAM.

THE nature of friendship is to have everything in common, good and ill, joy and grief.—ST. GREGORY OF NAZIANZEN.

THE first necessary property in real friendship is that it be entirely disinterested. If any form an in-

timacy merely for what they can gain by it, this is not true friendship in such a person. It must be free from any such selfish view, and only design mutual benefit as each may require. Again, it must be unreserved. It is true indeed that friends are not bound to reveal to each other all their family concerns, but they should be ever ready to disclose what may in any point of view concern each other. Lastly, it is benevolent. Friends must study to please and oblige each other in the most delicate, kind, and liberal manner; and that in poverty and trouble, as well as in riches or prosperity. The benevolence of friends is also manifested in overlooking each other's faults, and, in the most tender manner, admonishing each other when they do amiss. Upon the whole, the purse, the heart, and the house ought to be open to a friend, and in no case can we shut out either of them, unless upon clear proofs of treachery, immorality, or some other great crime.

—STRETCH.

FRIENDSHIP is one mind in two bodies.—ARISTOTLE.

A FRIEND the sorrows of his friend should feel,
Relieve by pity, and by counsel heal.
SCOTT.

A FRIEND is worth all hazards we can run.

Poor is the friendless master of a world.

A world in purchase for a friend is gain.
YOUNG.

THERE is no possession more valuable than a good and faithful friend.—SOCRATES.

HEAVEN gives us friends to bless the present scene,
Resumes them to prepare us for the next.
YOUNG.

PROCURE not friends in haste, nor hastily part with them.—
SOLON.

A FRIEND should bear a friend's infirmities.—SHAKSPEARE.

FRIENDSHIPS early contracted are generally the most firm and lasting; but in whatever period they are contracted they are undoubtedly one of the greatest blessings we can enjoy. They often double our pleasure and divide our sorrows. They give a brighter sunshine to prosperity, and enlighten the gloom of the darkest hour, and we truly call real friendship the medicine of life. Too many there are whose attachment to those they call their friends is confined to the day of their prosperity. As long as that continues, they are or appear to be affectionate and cordial; but as soon as their friend is under a

cloud they begin to withdraw, and pretend to find some fault in his conduct or behavior to justify a separation. In friendship of this sort there can be no sincerity, and the heart has no concern, for the great test of true friendship is constancy in the hour of danger or distress. When your friend is calumniated, then is the time openly and boldly to defend him; when his circumstances are declining, then is the time of relieving him; when sickness or infirmities come on him, then is the time of visiting and comforting him. These are some of the duties, or sacred claims of friendship which virtue, but especially religion, enforces in all who have friends. To act in this manner toward our friends commands esteem from all, and we have every reason to hope that if we were in distress Providence would incline our friends thus benevolently to act toward us.—
DR. BLAIR.

A FAITHFUL and true friend is a living treasure, inestimable in possession, and deeply to be lamented when gone. Nothing is more common than to talk of a friend; nothing more difficult than to find one; nothing more rare than to improve by one as we ought.)

ALL men have their frailties; and whoever looks for a friend without imperfections will never find what he seeks. † We love our-

selves notwithstanding our faults, and we ought to love our friends in like manner.—CYRUS.

WITH grief or joy when the full
bosom's fraught,
How sweet is the communicative
thought;
With how much ardor is a friend
desired,
With keen sensations like our
own inspired,
Ready to feel with us our joy or
woe,
While tears of sorrow or of glad-
ness flow;
When we impart our pleasures or
distress,
The first to double, and the last
make less.

WHERE you are liberal of your
loves and counsels,
Be sure you be not loose; for
those you make friends,
And give your hearts to, when
they once perceive
The least rub in your fortunes, fall
away
Like water from ye, never found
again.

SHAKSPEARE.

BE careful to make friendship the child, and not the father of virtue; for many strongly-knit minds are rather good friends than good men. So, although they do not like the evil their friend does, yet they like him who does the evil; and though no counselors of

the offense, they yet protect the offender.—SIR P. SIDNEY.

THEY are the best friends who support and encourage each other most in good designs and deeds; and they the worst enemies who support and encourage each other in sin.

CAN gold gain friendship? Impudence of hope!

As well mere man an angel might beget.

Love, and love only, is the loan for love.

All like the purchase; few the price will pay:

And *this* makes friends such miracles below.

YOUNG.

FRIENDSHIP improves happiness and abates misery by doubling our joy and dividing our grief.—ADDISON.

A FRIEND that you buy with presents will betray you for greater ones.

A MOUNTAIN is made up of atoms, and friendship of little matters. If the atoms hold not together, the mountain is crumbled into dust.

No ONE can be happy without a friend; and no one can know what friends he has till he is unhappy.

Frugality.

FRUGALITY may be termed the daughter of prudence, the sister of temperance, and the parent of liberty. He that is extravagant will quickly become poor; and poverty will enforce dependence and invite corruption. It will almost always produce a passive compliance with the wickedness of others, and there are few who do not learn by degrees to practice those crimes which they cease to censure.—JOHNSON.

FRUGALITY is founded on the principle that all riches have limits.—BURKE.

It appears evident that frugality is necessary even to complete the pleasure of expense; for it may be generally remarked of those who squander what they know their fortune not sufficient to allow, that in their most jovial expense there always breaks out some proof of discontent and impatience: they either scatter with a kind of wild desperation and affected lavishness, as criminals brave the gallows when they cannot escape it, or pay their money with a peevish anxiety, and endeavor at once to spend idly and to save meanly. Having neither firmness to deny their passions, nor courage to gratify them, they

murmur at their own enjoyments,
and poison the bowl of pleasure
by reflections on the cost.

Future.

TO-MORROW, and to-morrow, and
to-morrow
Creeps, in its petty pace, from day
to day,
To the last syllable of recorded
time:
And all our yesterdays have light-
ed fools
The way to dusty death.

SHAKSPEARE.

"TO-MORROW," didst thou say?
Methought I heard Horatio say,
"To-morrow?"
Go to; I will not hear of it. "To-
morrow?"
'Tis a sharper, that stakes his pen-
ury
Against thy plenty; who takes thy
ready cash
And pays thee naught but wishes,
hopes, and promises,
The currency of idiots; injurious
bankrupt,
That gulls the easy creditor. "To-
morrow?"
It is a period nowhere to be found
In all the hoary registers of time,

Unless perchance in the fool's cal-
endar.

Wisdom disclaims the word, nor
holds society

With those who own it. No, my
Horatio,

'Tis fancy's child, and folly is its
father;

Wrought of such stuff as dreams
are, and as baseless

As the fantastic visions of the
evening. COTTON.

THE great task of him who con-
ducts his life by the precepts of
religion, is to make the future pre-
dominate over the present; to im-
press upon his mind so strong a
sense of the importance of obedi-
ence to the divine will, of the value
of the reward promised to virtue,
and the terrors of the punishment
denounced against crimes, as may
overbear all the temptations which
temporal hope or fear can bring
in his way, and enable him to bid
equal defiance to joy and sorrow;
to turn away at one time from the
allurements of ambition, and push
forward at another against the
threats of calamity.—JOHNSON.

EVERYTHING that looks to the
future elevates human nature; for
never is life so low or so little as
when occupied with the present.
—LONDON.

Genius.

THAT is a superior genius, and an extraordinary temper, which looks upon the misfortunes and crosses of life as the seed of the most heroic virtues. This man exults in adversity, he glories in ill-fortune. Torments do not decompose the serenity of his face, much less change the steadfastness of his heart. Nothing is able to pull him down or weaken him. Everything yields to the magnanimity and wisdom of this philosopher. If he is spoiled of his goods and conveniences of earth, he hath wings ready to raise him up even to heaven. He flies into the bosom of God, who makes him amends for all, and is instead of all things to him. Though he is composed of matter, he lives as if he were not material. He is in the world with a body, as if he were a pure spirit. In the midst of so many passions and sufferings which life is full of, he seems to be impassible. He lets himself be vanquished in everything except courage, and even where he submits he triumphs over those who seem to be above him.—ST. GREGORY NAZIANZEN.

IT is often found that a fine genius has but a weak memory, for where the genius is bright and the imagination vivid, the power of memory may be too much neglected, and lose its improvement.

An active fancy readily wanders over a multitude of objects, and is continually entertaining itself with new flying images; it runs through a number of new scenes, or new pages, but without due attention, and seldom suffers itself to dwell long enough upon any one of them to make a deep impression thereof upon the mind, and commit it to lasting remembrance. This is one plain and obvious reason why there are some persons of very bright parts and active spirits who have but short and narrow powers of remembrance, for having riches of their own, they are not solicitous to borrow.

But notwithstanding men of original genius have not so much need to borrow as others, yet it would be better for them to employ their memories more than they usually do; for the wise exercise of our own reasoning powers may be called our own proper manufactures, and whatever we borrow from abroad, these may be termed our foreign treasure, both together make a wealthy and happy mind. Some retain a good memory to extreme old age, but in general it is in its greatest perfection from fifteen to fifty.—DR. WATTS.

GENIUS! thou gift of heaven! thou light divine!
Amid what dangers art thou doomed to shine!
Oft will the body's weakness check thy force,

Oft damp thy vigor, and impede
thy course;
And trembling nerves compel thee
to restrain
Thy noble efforts, to contend with
pain;
Or want (sad guest!) will in thy
presence come,
And breathe around her melan-
choly gloom;
To life's low cares will thy proud
thought confine,
And make her sufferings, her im-
patience, thine. CRABBE.

GENIUS is used to signify that talent or aptitude which we receive from nature, whereby we excel in any one thing. Thus we speak of a genius for mathematics, as well as a genius for poetry, painting, or any mechanical employment. Genius cannot be acquired by art and study, though it may greatly be improved by them. Genius is a higher faculty than taste, for it is not uncommon to meet with persons who have an excellent taste in music, poetry, painting, or oratory, or all together; but to find one who is an excellent performer in these is rather rare, and shows a genius. A universal genius, or one who excels in all or many arts and sciences, is very uncommon indeed. Those who attempt to be great in many professions or sciences are not likely to excel in any; it is therefore best, especially for youth, to find out and pursue what nature points out, and

then to bend the mind only to one or two objects; this will have the fairest prospect of success, for the rays must converge to a point in order to glow intensely.—DR. BLAIR.

WHEN a true genius appears in the world, you may know him by this sign, that the dunces are all in confederacy against him.—SWIFT.

GENIUS is supposed to be a power of producing excellences which are out of the reach of the rules of art; a power which no precepts can teach, and which no industry can acquire.—SIR JOSHUA REYNOLDS.

Gentleman.

WHOEVER is open, loyal, true, of humane and affable demeanor, honorable himself, and in his judgment of others faithful to his word as to law, and faithful alike to God and man; such a man is a true gentleman. >

Glory.

REAL glory
Springs from the silent conquest
of ourselves;
And without that the conqueror
is naught
But the first slave!

THOMSON.

WE rise in glory as we sink in
pride;
Where boasting ends, there dig-
nity begins. YOUNG.

ALL our present glory consists
in our preparation for future
glory.—OWEN.

THE most substantial glory of a
country is in its virtuous great men:
its prosperity will depend on its doc-
ility to learn from their example.
That nation is fated to ignominy
and servitude for which such men
have lived in vain. Power may
be seized by a nation that is yet
barbarous, and wealth may be
enjoyed by one that it finds or
renders sordid: the one is the
gift and sport of accident, and
the other is the sport of power.
Both are mutable, and have
passed away without leaving be-
hind them any other memorial
than ruins that offend taste, and
traditions that baffle conjecture.
But the glory of Greece is im-
perishable, or will last as long
as learning itself, which is its
monument. It strikes an ever-
lasting root, and leaves perennial
blossoms on its grave.—FISHER
AMES.

TRUE glory consists in doing
what deserves to be written, in
writing what deserves to be read,
and in so living as to make the
world happier and better for our
living in it.—PLINY.

God.

THERE is a beauty in the name
appropriated by the Saxon nations
to the Deity, unequaled except
by his most venerated Hebrew
appellation. They call him "God,"
which is literally, "The good;"
the same word thus signifying the
Deity and his most endearing
quality.—SHARON TURNER.

THERE is but one word that
deserves more thought, or is
greater than eternity, and that is
God, the Father of eternity.

ALL love the kind providence
of God, but only the saints love
the God of the kind providence.—
FLAVEL.

THERE is an eye that never sleeps
Beneath the wing of night;
There is an ear that never shuts
When sink the beams of light;
There is an arm that never tires
When human strength gives
way;
There is a love that never fails
When earthly loves decay.

MY gems are falling away, but
it is because God is making up
his jewels.—WOLFE.

WE cannot pay homage to God
worthy of him, if we believe that
God is obliged to our understand-
ing for the esteem we have of him.
—ST. ZENON OF VERONA.

GOD frequently conceals the part which his children have in the conversion of souls. Yet one may boldly say that person who long groans before him for the conversion of another, whenever that soul is converted to God, is one of the chief causes of it.—JOHN WESLEY.

A HEATHEN philosopher once asked a Christian: "Where is God?" The Christian answered, "Let me first ask you, Where is he not?"—DR. ARROWSMITH.

FEAR God for his power, trust him for his wisdom, love him for his goodness, praise him for his greatness, believe him for his faithfulness, and adore him for his holiness.—MASON.

GOD has spoken as a God ought to speak, and as the sovereign Judge of all things ought, to whom it belongs not to prove, but to pronounce the truths that he would teach men.—LACTANTIUS.

A FOE to God was ne'er true friend to man. YOUNG.

GOD is immutable, that is, always the same in his glory, his happiness, his will, his love, his decrees, his power, his promises, and his faithfulness. The proper consideration of the unchangeableness of God is a firm foundation for the hope of real Christians, and a perpetual source of consolation to them.—DR. GUYSE.

ALL are but parts of one stupendous whole,
Whose body nature is, and God the soul;
He heats the sun, refreshes in the breeze,
Glows in the stars, and blossoms in the trees;
Breathes in our soul, sustains our mortal part
As full, as perfect, in a hair, as heart;
Lives through all life, extends through all extent,
Spreads undivided, operates unspent;
To him, no high, no low, no great, no small,
He fills, he bounds, connects and measures all. POPE.

THE ancient hieroglyphic for God was the figure of an eye upon a scepter, to denote that he sees and rules all things.—BARKER.

GOD will never acknowledge any convert that stays in a known sin.—HALL.

GOD never wrought miracles to convince atheism, because his ordinary works convince it.—BACON.

GOD is perfect truth and the fountain of it. His truth and faithfulness consist in the exact agreement of his revealed will to his intentions; his word and works are all consistent. He can

never say or do anything but what is strictly agreeable to truth. His faithfulness consists not only in being unchangeably good to his people, but in completely fulfilling everything contained in his promises, and punishing impenitent sinners according to all that is denounced in his threatenings.—CHARNOCK.

WE may truly conceive of God, though we cannot fully conceive of him; we may have right apprehensions of him, though we can never comprehend him.—MASON.

JUDAS, being sensible of the heinousness of his crime, was not contented to lose the price of his sacrifice, but flung away himself. But in revenging God on his own person, he confessed Him whom he had denied in betraying him.—ST. MAXIMUS.

ALL creatures are as nothing compared with God, and absolutely nothing without him.—MASON.

GOD is above all things of the world. Exalt yourself, and you will not come nigh him; humble yourself, and he himself descends down to you.—ST. AUSTIN.

GOD has two thrones, one in the highest heavens, and the other in the lowest hearts.—WRIGHT.

THE same hand that prepared a lion for Samson, hath proportionable matches for every Christian. God never gives strength, but he employs it.—HALL.

GOD always acts though always at rest, and is always at rest though continually acting.—AUGUSTIN.

GOD is never greater than when man thinks him little.—TERTULLIAN.

GOD only stays the desires of a gracious soul here below, but he will fully satisfy them above.

THOSE proud philosophers that knew God and did not glorify him as God, who received so many good things from him and did not thank him for them; those sages of the world are become foolish and senseless, their mind is in error and their heart is full of darkness. Do you think that this error, this blindness, is a small punishment to them? If a man in committing a theft should lose an eye, all the world would say that God has thus severely punished him. A sinner loses the eye of the soul, and yet God is thought to take no notice of him.—ST. AUSTIN.

IF thou wouldst be informed what God has written concerning thee in heaven look into thine

own bosom, and see what graces he has wrought in thee.—FULLER.

God is perfectly just; justice is commonly divided into communication and distribution. The former, as it implies an equal exchange of benefits, cannot properly be applied to God; but the latter, as it signifies an equitable distribution of rewards and punishments, is strictly applicable to him. He is infinitely wise, therefore he perfectly knows how to administer justice; he cannot be awed by any power to pervert it; he has nothing to fear from any of his creatures, and by his independent and immense riches and happiness he is above every temptation to dispose him to be unjust. This attribute has a dreadful aspect toward impenitent sinners, but a most pleasing and comfortable one to all who trust in the merit of Christ for salvation, and by faith lead holy lives.—BERRY-STREET SERMONS.

If any could fully describe God they would be equal to him, or he would cease to be what he is.—EPICTETUS.

GOD is unchangeable in his being and all his perfections, for it would argue either present or future imperfection for him to change for the better or the worse. When we read in the Bible of God's repenting and the like, such expressions are not to be under-

stood as if God altered his mind, but only that he alters his dispensations; so likewise when joy, grief, or hatred are ascribed to God, these are not properly affections that take their turns in his mind as they do in ours, but they are expressions of the agreeableness or disagreeableness of persons and things to his holy nature and will, and of his acting toward them, answerable to the various changes that are in them, as we do on like occasions when such affections are working in us.—DR. GUYSE.

OUR highest praises to God cannot in the least benefit him, but his goodness has put a value upon them, and his word commands them. Praise is therefore the debt and law of nature, as well as the privilege and pleasure of a Christian; it is an act in which the two ruling faculties of the mind, the understanding and the will, both concur; the understanding owns the propriety of it, and the will cheerfully pays it. Not only are we bound in gratitude to magnify the Lord for the continual favors he bestows on us, but such is the loveliness of his nature that it is hardly possible to think of him properly without praising him. It is the most disinterested as well as the most pleasing part of divine worship, and has this distinguishing excellency, that it unites with all intelligent holy beings, angels as well as men,

and not only is well adapted for the Church militant, but will continue in the highest perfection in the Church triumphant. BISHOP ATTERBURY.

It is a deep and difficult thing to conceive properly of God in our thoughts of him, but especially in our addresses to him. Thus much we know, that as it is revealed he is a spirit, we should banish from our minds every idea of his having any form or shape whatever, and only think of him as an infinitely glorious and unlimited being. Our heart should adore a spiritual majesty which it cannot comprehend, and as it were lose itself in his infinitude; we must believe him great without quantity, omnipresent without place, everlasting without time, and containing all things without extent; and when our thoughts are come to the highest let us stop, wonder, and adore.—BISHOP HALL.

God is Alpha and Omega in the great world; endeavor to make him so in the little world: make him thy evening epilogue, and thy morning prologue; practice to make him thy last thought at night when thou sleepest, and thy first in the morning when thou wakest: so shall thy fancy be sanctified in the night, and thy understanding rectified in the day; so shall thy rest be peaceful, thy labors prosperous, thy life pious, and thy death glorious.—QUARLES.

God is a declaratory deity. The whole year is to his saints a continual epiphany, one day of manifestation. In every minute that strikes upon the bell is a syllable, nay, a syllogism from God. God translates himself in particular works, nationally and personally. If I be covetous, God will tell me that heaven is a pearl, a treasure: if cheerful and affected with mirth, that heaven is all joy: if ambitious and hungry of preferment, that heaven is all glory: if sociable and conversible, that it is a communion of saints.—DR. DONNE.

God hath so ordered it that honor is naturally consequent on the honoring him. God hath made goodness a noble and stately thing; hath impressed on it that beauty and majesty which commands a universal love and veneration, which strikes presently both a kindly and an awful respect into the minds of all men. Power may be dreaded, riches may be courted, wit and knowledge may be admired; but only goodness is truly esteemed and honored.—BARRON.

We can be in no such unhappy condition where God cannot help us, for the depths of misery are not beyond the depths of mercy. If comforts be wanting, God can create comforts, not only out of nothing, but out of the greatest sorrows.—DR. SIBS.

ALL religion is in the heart, and God has established various duties, and all outward worship to conduct us to the inward duties of love and praise. We are only before God what we are in heart and affection; he chiefly respects our love; he will be the object of all our desires, the end of all our actions, the principle of all our affections, and the governing power of our whole souls.—
MASSILLON.

THE seeking of God should be the prologue to all our affairs; we are enjoined first to pray, and then determine: "Thou shalt make thy prayer unto him: thou shalt also decree a thing, and it shall be established unto thee." The interesting providence in our concerns is the highway to success. The reason we miscarry is because we consult not God, but determine without him, and then we have no reason to complain of him for not prospering our way when we never commended our affairs to his conduct.—CHARNOCK.

NONE can make our souls happy but God who made them, nor any give satisfaction to them but he that made satisfaction for them. We must not expect more from anything than God has put into it. He never intended to put the virtue of soul-satisfying into any mere creature, but hath reserved for himself, Son, and Spirit the power of making souls happy, as a prin-

cipal part of his own divine prerogative. To such therefore as expect it elsewhere, that person or thing they rely upon may say to them, as Jacob to Rachel, "Am I in God's stead?" Our souls at first were made in the image of God, and just as when there is a curious impression made in wax nothing can adequately fill the dimensions and lineament of it but the very seal that stamped it, so nothing can perfectly fill the soul but God. The motion of immortal souls is like that of the celestial bodies, purely circular; they cannot enjoy proper rest without returning to the same point from whence they issued, which is the bosom of God. Sick persons are often sent by physicians to their native soil; the spirit of man was first breathed into him by God; nor can sick souls be cured, and happiness enjoyed, till the soul returns to God through Jesus Christ.—
DR. ARROWSMITH.

THE sun can only be seen by its own light, so God can only be known by his own spirit, word, and works.

Gold.

HOW VILELY has he lost himself who has become a slave to his servant, and exalts him to the dignity of his Maker. Gold is the friend, the wife, the god of the

money-monger of the world.—
PENN.

GOLD is worse poison to men's
souls,
Doing more murders in this loath-
some world
Than any mortal drug.
SHAKSPEARE.

THE lust of gold, unfeeling and re-
morseless,
The last corruption of degenerate
man. JOHNSON.

BUT, scarce observed, the know-
ing and the bold
Fall in the general massacre of
gold;
Wide wasting pest! that rages un-
confined,
And crowds with crimes the
records of mankind.
For gold his sword the hireling
ruffian draws,
For gold the hireling judge dis-
torts the laws;
Wealth heaped on wealth, nor
truth nor safety buys,
The dangers gather as the treas-
ures rise.—JOHNSON.

Good Name.

GOOD name, in man or woman,
Is the immediate jewel of their
souls. SHAKSPEARE.

GET and preserve a good name,
if it were but for the public serv-
ice; for one of a deserved reputa-

tion hath oftentimes an opportu-
nity to do that good which
another cannot that wants it.
And he may practice it with more
security and success.—FULLER.

THERE are a set of malicious,
prating, prudent gossips, both
male and female, who murder
characters to kill time; and will
rob a young fellow of his good
name before he has years to know
the value of it.—SHERIDAN.

A GOOD name, if any earthly
thing, is worth seeking, worth
striving for. Yet to affect a bare
name, when we deserve either ill
or nothing, is but a proud hypoc-
risy; and to be puffed up with
the wrongful estimation of others
mistaking our worth, is an idle
and ridiculous pride. Thou art
well spoken of upon no desert.
What then? Thou hast deceived
thy neighbors, they one another,
and all of them have deceived
thee; for thou madest them think
of thee otherwise than thou art;
and they have made thee think of
thyself as thou art accounted.
The deceit came from thee, the
shame will end in thee. I will
account no wrong greater than
for a man to esteem and report
me above that I am; not rejoicing
in that I am well thought of, but
in that I am such as I am esteemed.
—HALL.

CONSIDER that the invisible
thing called a good name is made

up of the breath of numbers that speak well of you; so that if by a disobliging word you silence the meanest, the gale will be less strong which is to bear up your esteem. And though nothing is so vain as the eager pursuit of empty applause, yet to be well thought of, and to be kindly used by the world, is like a glory about a woman's head: it is a perfume she carries about her, and leaveth wherever she goeth; it is a charm against its will. Malice may empty her quiver, but cannot wound; the dart will not stick, the jests will not take without the consent of the world. A scandal doth not go deep; it is only a slight stroke upon the injured party, and returneth with the greater force upon those that gave it.—SAVILLE.

Goodness.

NO MAN deserves to be praised for his goodness unless he has strength of character to be wicked. All other goodness is generally nothing but indolence or impotence of will.—LA ROCHEFOUCAULD.

HE is not great who is not greatly good. SHAKSPEARE.

MEN often do good in order that they may do evil with impunity.—LA ROCHEFOUCAULD.

GOODNESS hath ever been a stronger guard than valor.—HALL.

IT is some hope of goodness not to grow worse. It is a part of badness not to grow better. I will take heed of quenching the spark and strive to kindle a fire. If I have the goodness I should, it is not too much; why should I make it less? If I keep the goodness I have it is not enough; why do I not make it more? He never was so good as he should be that doth not strive to be better than he is; he never will be better than he is that doth not fear to be worse than he was.—SELDEN.

GOODNESS, like the river Nile, overflows its banks to enrich the soil, and to throw plenty into the country. Goodness is generous and diffusive; it is largeness of mind and sweetness of temper, balsam in the blood and justice sublimated to a richer spirit. Goodness is justice and somewhat more. Goodness is modest and sincere, inoffensive and obliging; it ruffles and disturbs nobody, nor puts anything to pain without necessity.—COLLIER.

AS IT is never too soon to be good, so is it never too late to amend. I will therefore neither neglect the time present, nor despair of the time past. If I had been sooner good I might perhaps have been better; if I a longer bad I shall, I am sure, be worse.

That I have stayed a long time idle in the market-place deserves reprehension, but if I am late sent into the vineyard I have encouragement to work: "I will give unto this last as unto thee."—WARWICK.

GOODNESS is the best greatness, and the best riches. It secures what no other wealth or influence can buy.

Gospel.

THE Gospel, like the productions of nature, will improve upon trial. The application of the microscope to nature, and meditation by faith to the Gospel, will always show fresh beauties and attractions.—SHENSTONE.

It is very curious how the leaven in the bread lightens and makes it palatable and good. So when the leaven of the Gospel comes into the heart it affects every faculty of it, and the truth is known by its power as felt on the mind.—R. HILL.

TO REJECT the Gospel because bad men pervert it, and weak men deform it and quarrel about it, and bigoted men look sour on others and curse them because they do not agree in every tittle among themselves, displays the same folly as if a person should cut down a tree bearing abundance of deli-

icious fruit and furnishing a refreshing shade, because caterpillars disfigured the leaves, and spiders made their webs among the branches.—BOGUE.

WHAT a glorious Gospel is that which imprints the very image of God upon the mind! How is it possible for any to live in sin who have felt the Gospel to be the power of God to the salvation of their souls.—R. HILL.

SOME hear the Gospel as a butterfly settles upon a flower, but draw no sweetness from it; and others, who come to find fault, hear it as a spider settles upon a flower: they would, if possible, draw poison from it.

THROUGHOUT all ranks the afflicted form a considerable part of the human race; for even those who are called prosperous are sometimes obliged to drink from the cup of bitterness. The Gospel is particularly entitled to our regard by accommodating itself with great tenderness to those in tribulation. It is not merely a system of doctrines or precepts, but the same voice which enjoins our duty utters the words of consolation. Christ affords rest to the disturbed mind; let them come to him, and they shall regain peace and quietness. While bad men trace in their calamities the hand of an offended sovereign, real Christians view them as the necessary chastise-

ment of a merciful father, and desire to wait with patience till the designs of Providence are accomplished. In the mean time the Gospel opens to them its blessed and holy sanctuary. God is with them, Christ and the Holy Spirit are with them, and though every earthly friend should leave them, they can look up to heaven to one who will never forsake them. To these present consolations the religion of Christ adds the joyful prospects of a future state. This life is only the temporary mansion of painful though necessary discipline. When that discipline is finished, all the saints will be assembled in the blissful regions above; and then all the troubles of this life will only be as an uncomfortable dream, from which one awakes into health, light, and joy.—DR. BLAIR.

THE Gospel is salvation from the law; it brings glad tidings for convinced sinners, and shows how their sins may be pardoned, and they redeemed from the curses of the broken law. It reveals to them what Christ has done and suffered to satisfy the law, and how he endured the pains and penalties of it, dying the death to which the law had sentenced them. And the Gospel shows them how they may freely receive the benefits of what Christ has done and suffered. Some may think the moral law is totally repealed by the Gospel, but it is not, for it cannot change any more than God

can change, but it will stand in full force to the end of the world. It is also very useful to convince of sin, and thereby to put truly awakened sinners upon seeking such a righteousness as the law requires, which is that of Christ. The law and the Gospel may be distinguished in these and other respects. According to the law salvation is of works, but by the Gospel it is of grace. The law says, Do this and live; but the Gospel says, Believe this and thou shalt be saved. The law threatens to punish the sinner for the very first offense; but the Gospel gives pardon for innumerable offenses. The law leaves the sinner under guilt and condemnation, and sentences him to death; but the Gospel invites him to receive pardon, full justification, and eternal salvation. If we die under the guilt of the law, hell must be our eternal portion; but if we die partakers of the grace of the Gospel, heaven will be our everlasting inheritance.—ROMAINE.

O how lovely is the Gospel to the convinced soul! Sinai's thunders are now no more. The angry God and sin-avenging Judge becomes the sinner's best friend, the reconciled God and Father in Christ Jesus. Such is the mercy, grace, and love that freely flow in Jesus to the last! The poorest shall find the most hearty welcome; for his mercy is free for the vilest of the vile.—R. HILL.

Grace.

THE dispensation of grace to some is little more than a continual combat with corruptions; so that, instead of advancing, a man seems to be but just able to preserve himself from sinking. A boat with the tide full against it does well if it can keep from driving back, and must have strong force indeed to get forward. We must estimate grace by the opposition which it meets with.—CECIL.

It is true there is no grace, nor degree of grace, in believers but what is wrought in them by the Spirit; yet generally and regularly the increase and growth in grace, and their thriving in holiness and righteousness, is by diligent attention to all those duties of obedience which are required of us. Upon the whole, it is the most ignorant and unreasonable thing in the world for any one, under pretense of the efficacious work of the Spirit, to be negligent in duty, since God has inseparably connected the means and the end.—OWEN.

IF we keep not God's grace that he giveth us, if we do not continually and daily reform ourselves, and with all diligence fashion our lives after his life, it is but right that we lose again that which we have received. But if we abide in him through faith, then hard and unprofitable things are light and

possible to us; for in him that strengtheneth us we may do all things.—COVERDALE.

It appears to me that the grace of God mends the head while it converts the heart. It brings the mind into such a holy, regular frame, that we can know nothing of the good of our own existence till we exist in God.—R. HILL.

TO MAKE a man a saint, it must indeed be by grace; and whoever doubts this does not know what a saint is, or a man.—PASCAL.

THE greater submission the more grace. If there be one hollow in the valley lower than another, thither the waters gather.—HALL.

DO ALL you can to stand, and then fear lest you may fall, and by the grace of God you are safe.—EDWARDS.

THE grace of God, which so powerfully saves from sin, is worth a thousand such worlds.—R. HILL.

WITHOUT the grace of God in your heart you may have the worst evil that you can have—the devil himself may inhabit it.—R. HILL.

CHRISTIAN tempers are the best evidences of real grace; love is the fulfilling of the law. It is wonderful how much the Bible

insists upon these things as an evidence of the grace of God in the heart.—R. HILL.

GRACE in time will be glory in eternity.

GOD will let us find that grace is a gift, not by inheritance.—HALL.

THERE is a great difference in those who are made the subjects of grace. Some that are endowed with native excellencies, and moral before conversion, God adorns with heavenly grace, and they shine as jewels set in rings of gold. This was the case with Moses, Isaiah, John, and Paul. Others, who have scarcely anything amiable by nature, or were very immoral before regeneration, are the subjects of his love, as Manasseh, Mary Magdalene, and the penitent thief. So also there is a great difference with respect to abilities and circumstances, before some were called by grace. Thus Abraham was rich, but Lazarus was poor; Amos, Matthew, and Peter were plain writers, but Isaiah and Paul excellent writers. Moses and Paul were bad speakers, but Aaron and Apollos were orators. In all these respects God acts according to his sovereign will, and as there is a great variety in his works of nature and providence, so it seems as if he would have the same variety in grace.—DR. WATTS.

THERE is an essential connection, a mutual relation, and a kind of perfection, in the work of grace. It is a new creation, and like the new-born infant, possesses all its parts at once, though but in miniature, and time is requisite for their growth before many of the members can be used. Although we come into the world with eyes, hands, and feet, these do not come into use immediately, or at once, but require different degrees of maturity to enable us to observe, to handle, and to walk. So it is with the new creature; every grace indeed is formed at once, but cannot be brought into immediate use. It is by a gradation of experience, and by repeated exercise, that our graces are matured. Every converted soul has faith, repentance, and some degree of illumination and sanctification; but to live in the constant exercise of faith and repentance, to enjoy daily comfortable communion with God, to attain considerable knowledge in the sublimer mysteries of the Gospel, and to grow more and more into the image of Christ's holiness, are great attainments, and mark the perfection of the Christian character. Though the work of grace is essentially the same in every subject, and wrought by the same power, yet there is the like variety in this as in all the other works of God. Variety is the glory of the divine architect. There are not perhaps

in all the earth two animals, two plants, or even two grains of sand perfectly alike; so in the visible heavens there is the like diversity, one star differeth from another in glory. The varieties in a work of grace arise either from a difference of natural disposition, situation, or circumstances, or from the various methods which the Lord the Spirit useth in conversion. One thing is particularly observable, that much depends upon the order and degree in which divine illumination is communicated to us. To some the Lord gives an earlier and stronger conviction of their sin and danger, while the glory of the Saviour is for wise reasons withheld from them. To others the Lord makes an immediate and full discovery of the Gospel salvation, which prevents their suffering the same degree of distress with the former. Some things are represented as wholly wrought *in* us, and some *by* us, and yet others in different respects are represented both as God's work and our duty. To instance, in regeneration we are passive, in good works properly active, though faith and repentance are both God's gifts and our duty. The fact is, these capacities are wholly from God, but we are required to use them. Thus in these and many other examples which might be given respecting grace, there is a mutual connection and a great variety.—T. WILLIAMS.

GRACE is of a stirring nature; it will show itself in holiness and good works; it will walk with you and talk with you in all places and companies; it will buy with you, and sell with you, and have a hand in all your actions. It is a sad thing when believers are off their guard, when they profess to have been on the mount as Moses really was, and yet like him they no sooner come down than they turn and break the commandments. A Christian should let us see his graces walking abroad in his daily conversation, and if such guests are in the house, they will often look out at the windows, and be publicly seen abroad in all duties and holy actions.—GURNALL.

Gratitude.

WHEN we have received any favor from God we ought to retire, if not into our closets, into our hearts, and say, "I come, Lord, to restore to thee what thou hast given; and I freely relinquish it to enter again into my nothingness. For what is the most perfect creature in heaven or earth in thy presence but a void capable of being filled with the light of the sun, who withdraws it every day to restore it the next, there being nothing in the air that either appropriates this light or resists it? O give me the same

facility of receiving and restoring thy grace and good works! I say thine, for I acknowledge the root from which they spring is in thee, and not in me.—JOHN WESLEY.

It is not all who fulfill the duties of gratitude who on that account may flatter themselves that they are grateful.—LA ROCHEFOUCAULD.

GRATITUDE is justly said to be the mother of most virtues, because that from this one fountain so many rivulets arise; as that of reverence unto parents and masters, friendship, love to our country, and obedience to God. The ungrateful are everywhere hated, being under a suspicion of every vice; but, on the contrary, grateful persons are in the estimation of all men, having by their gratitude put in a kind of security that they are not without a measure of every other virtue.—WANLEY.

ALTHOUGH the word gratitude, like the word trinity, is not to be found in the Bible, yet as the sacred Scriptures contain many sentiments on each of these subjects, and these words are the most comprehensive to convey the ideas, they are well adapted. To deliver my thoughts in few words on gratitude, I apprehend it includes five things: first, a deep and lively sense of benefits received; secondly, an ardent love

to and complacency in the benefactor; thirdly, an immediate beginning to make all possible returns to the donor, either in repaying or else in expressing our thankfulness; fourthly, in a fixed purpose of heart to make better returns, if ever in our power; and fifthly, a determined resolution to retain gratitude for the benefit or favors to the end of life.—RYLAND.

Who does not enjoy what he has with contentment and devout gratitude, would be equally ignorant of true happiness had he all he could wish for.

Our thanks should be as fervent for mercies received, as our petitions for mercies asked.

Grave, The.

THE grave is the common treasury to which we must all be taxed.—BURKE.

THE first person that went to the grave went to heaven, namely, Abel. Although believers are not delivered from the stroke of death, yet they are from the sting of it. The grave is a sleeping-house, where the busy and the troublesome will shortly be quiet, as well as the weary find rest. Some have wished in their dying hour that they had been lower,

but no wise man ever wished himself at the top of earthly honors when on the brink of eternity. It is said of all mariners, that they always sail within four inches of death. Every one lives much nearer to death; and as six feet of air sustains us while living, so six feet of earth will contain us when dead. Death to a good man, with respect to his body, is only putting off his clothes to be mended. The fear of death is quite natural, since no creature dies without a struggle, and this fear does not prove a person is not a child of God. We are not in general fond of handling a serpent or a viper, even though its sting is drawn, and we know it. Never till death can a believer sheath his sword and cry, "Victory! victory! I shall never sin again." Young persons are taken away by death, old persons go away by it; death is before the old man's face, but it may be he is behind the young man's back.—HENRY.

THE grave is a very powerful preacher, but needs the all-powerful Spirit to make saving impressions.

Greatness.

GREATNESS or dignity does not so much consist in possessing honors as in deserving them.—ARISTOTLE.

GREAT names debase instead of elevating those who cannot sustain them.—LA ROCHEFOUCAULD.

A SOLEMN and religious regard to spiritual and eternal things is an indispensable element of all true greatness.—DANIEL WEBSTER.

THE greatest man is he who chooses the right with invincible resolution; who resists the sorest temptations from within and without; who bears the heaviest burdens cheerfully; who is calmest in storms, and most fearless under menace and frowns; and whose reliance on truth, on virtue, and on God is most unflinching.—CHANNING.

Grief.

EVERY one can master a grief but he that has it.—SHAKESPEARE.

VAIN is that grief which hath no other end than itself.—HALL.

GRIEF is not always a sign of grace.—HALL.

SO OFTEN as thou rememberest thy sins without grief, so often thou repeatest those sins for not grieving. He that will not mourn for the evil which he hath done, gives earnest for the evil he means to do. Nothing can assuage that fire which sin hath made, but only that water which

repentance hath drawn.—ENCHIRIDION.

ALAS! I have not words to tell
my grief;
To vent my sorrow would be
some relief;
Light sufferings give us leisure to
complain;
We groan, we cannot speak, in
greater pain. DRYDEN.

IN the condition of men it frequently happens that grief and anxiety lie hid under the golden robes of prosperity, and the gloom of calamity is cheered by secret radiations of hope and comfort; as in the works of nature the bog is sometimes covered with flowers, and the mine concealed in the barren crags.—JOHNSON.

WHAT an argument in favor of social connections is the observation that by communicating our grief we have less, and by communicating our pleasure we have more.—GREVILLE.

CHRISTIAN grief for our deceased friends is not forbidden in Scripture, but we have instances of it. Thus, Abraham came to mourn for Sarah, and wept for her; Joseph made a mourning for his father seven days; the children of Israel wept for Moses thirty days; David lamented the death of Saul, Jonathan, and Abner; Christ also wept over the grave of Lazarus; good men, who carried Stephen to

his burial, made great lamentation over him; and the apostle Paul grieved for the sickness of Epaphroditus, who was near unto death; but immoderate sorrow, and all the extravagant forms of it are forbidden, for we are not to sorrow as those who have no hope. Nay, even Seneca, the heathen, who had some notion of the immortality of the soul and the resurrection, says thus: "The thought of deceased friends is sweet and pleasant to me, for I have enjoyed them as one that was about to lose them, and I have lost them as one that may have them again."—DR. GILL.

Habit.

HABIT if not resisted soon becomes necessity.—ST. AUGUSTINE.

I KNOW from experience that habit can, in direct opposition to every conviction of the mind, and but little aided by the elements of temptation, induce a repetition of the most unworthy actions. The mind is weak where it has once given way. It is long before a principle restored can become as firm as one that has never been moved. It is as in the case of the mound of a reservoir: if this mound has in one place been broken, whatever care has been taken to make the repaired part as strong as possible, the probability is that if it give way again it will be in that place.—JOHN FOSTER.

IN early childhood you may lay the foundation of poverty or riches, industry or idleness, good or evil, by the habits to which you train your children. Teach them right habits then and their future life is safe.

THERE are habits, not only of drinking, swearing, and lying, and of some other things which are commonly acknowledged to be habits, but of every modification of action, speech, and thought. Man is a bundle of habits. There are habits of industry, attention, vigilance, advertency; of a prompt obedience to the judgment occurring, or of yielding to the first impulses of passion; of extending our views to the future, or of resting upon the present; of apprehending, methodizing, reasoning; of indolence, dilatoriness; of vanity, self-conceit, melancholy, partiality; of fretfulness, suspicion, captiousness, censoriousness; of pride, ambition, covetousness; of overreaching, intriguing, projecting; in a word, there is not a quality or function, either of body or mind, which does not feel the influence of this great law of animated nature.—PALEY.

Happiness.

“WHAT you demand is here.”
You traverse the world in search of happiness, which is within the reach of every man; a con-

tented mind confers it on all.—
HORACE.

MEN of the noblest dispositions think themselves happiest when others share their happiness with them.—TAYLOR.

TO BE happy the person must be cheerful and gay, not gloomy and melancholy. A propensity to joy is real riches; one to fear and sorrow, real poverty.—HUME.

TO COMMUNICATE happiness is worthy the ambition of beings superior to man, for it is a first principle of action with the author of all existence. It was God that taught it as a virtue, and it is God that gives the example.—LANGHORNE.

HE is happy whose circumstances suit his temper; but he is more excellent who can suit his temper to any circumstances.—
HUME.

THE first happiness of a man is not to sin at all; the second is to be sensible and sorry for his sin.—
ST. CHRYSOSTOM.

THINK no mortal happy until the end of life shall find him no sufferer.—SOPHOCLES.

IF happiness has not her seat and center in the breast,
We may be wise, or rich, or great,
but never can be blest.—
BURNS.

TO BE good is to be happy. Angels are happier than men because they are better.

ROWE.

NO MAN is happy who does not think himself so; for what does it signify how exalted your position may be if it appears to you undesirable.—SENECA.

FIXED to no spot is happiness sincere;

'Tis nowhere to be found or everywhere.

POPE.

ST. CHRYSOSTOM makes a fine reflection upon the publicans going to find John Baptist in the wilderness, and saying to him, "Master, what shall we do?" You have everything in abundance, and you come to the school of a hermit, who has nothing, to learn to be happy; you are full of riches, and yet would learn of a poor man the way to come to true happiness.

WHATEVER happiness is enjoyed in this world, a man is not always sensible that he is happy. Should a miserable slave on a sudden be set on a throne after he has long groaned in chains, he will indeed taste great pleasure in the beginning of his reign, but his joy will lessen in time; at last he will be used to his fortune, and use by degrees will take away from him the sense of it. The happiness of the holy is different;

the more that is possessed the more 'tis perceived. We are never used to that, and so far is the joy from diminishing that it always increases.—ST. CHRYSOSTOM.

HARDLY a man, whatever his circumstances and situation, but if you get his confidence will tell you that he is not happy. It is however certain all men are not unhappy in the same degree, though by these accounts we might almost be tempted to think so. Is not this to be accounted for by supposing that all men measure the happiness they possess by the happiness they desire, or think they deserve?—GREVILLE.

MEN love different things; and when any one enjoys what he loves he is thought happy. But true happiness doth not consist in enjoying what is loved, but in loving what ought to be loved. Several are more miserable in possessing the objects of their love than in not possessing them; they are miserable through the love of wicked things, and more so by the enjoyment of these things themselves. God does us a favor when he refuses us what we love against his will; but he punishes us, he in a terrible manner revenges himself, when he gives us our wicked desire.—ST. AUSTIN.

'Tis a great happiness not to be able to hurt our neighbor, and not to have wit enough to do mischief. The skill of the men of the

world consists in knowing how to do an injury and to revenge one. But not to render evil for evil is the property of Christian moderation, and of a child of Christ.—
ST. LEON.

SUCH is the condition of life that something is always wanting to happiness. In youth we have warm hopes, which are soon blasted by rashness and negligence; and great designs, which are defeated by inexperience. In age we have knowledge and prudence, without spirit to exert or motives to prompt them; we are able to plan schemes and regulate measures, but have not time remaining to bring them to completion.—JOHNSON.

BEWARE what earth calls happiness; beware
All joys but joys that never can expire;
Who builds on less than an immortal base,
Fond as he seems, condemns his joys to death. YOUNG.

O HAPPINESS! our being's end and aim;
Good, pleasure, ease, content,—
whate'er thy name:
That something still which prompts th' eternal sigh,
For which we bear to live, or dare to die,
Which still so near us, yet beyond us lies,
O'erlooked, seen double, by the fool and wise:

Plant of celestial seed! if dropped below,
Say in what mortal soil thou deign'st to grow! POPE.

HAPPY the people who have God for their Lord and for their portion. All men love happiness; they are willing to be wicked, but they are not willing to be miserable. You ask why this man commits a theft. 'Tis to avoid hunger that pinches him; 'tis to get out of the necessity he is reduced to; so that he is wicked for fear of being unhappy, without considering that he is yet more unhappy because he is wicked. Yet when you are happy you are doubtless better than when you are miserable; therefore a thing worse than you cannot make you better. You are a man: gold, silver, all those other sensible objects that you so earnestly seek, are less valuable than man. Seek that which is better than you, in order to become better than you are. What is this object but your God? After having given you all created things, he reserves himself for you. Ask something else of him, if you can find anything better.—ST. AUSTIN.

THAT wherein God himself is happy, the holy angels are happy, in whose defects the devils are unhappy, that dare I call happiness. Whatsoever conduceth unto this may with an easy metaphor deserve that name; whatsoever else the world term happiness, is

to me a story out of Pliny ; an apparition of neat delusion, wherein there is no more of happiness than the name. Bless me in this life with but peace of my conscience, command of my affections, the love of thyself and my dearest friends, and I shall be happy enough to pity Cesar. These are, O Lord, the humble desires of my most reasonable ambition, and all I dare call happiness on earth ; wherein I set no rule or limit to thy hand or providence, dispose of me according to the wisdom of thy pleasure. Thy will be done though in my own undoing.

THERE are three principal reasons why so many do not enjoy as much happiness as they might : first, because they expect too much here below. Many of the most pious and sensible have been contented, but no one ever said he was completely happy. If we have religion and wealth, two of the most likely things to make us comfortable, perhaps we want health of body ; and if we even possess that, some enemies or relations trouble us : all this is designed to teach us that the world is not our home. Another thing that keeps us unhappy is looking up with envy at those above us. We fancy others must be more happy because they are more rich, more healthy, or have not so many enemies, though perhaps if we knew all things respecting them we would not change with them ; but we

should more frequently think of those below us, who are in hospitals, in poor-houses, or prisons, that are either in extreme poverty, or blind, lame, dumb, insane, or under public disgrace. Lastly, we are frequently unhappy because we will not be satisfied with simplicity. The brute creation seem in general contented and happy ; but man is not content with nature, but must have recourse to art and luxury to give him satisfaction ; and if he has not as much of these as his neighbors or acquaintances, he seems to be determined to be unhappy. But let us consider how few are our real wants. If we have our liberty and any share of health, we have the principal requisites of natural happiness ; and if, besides this, we have grace and the influence of the Spirit, we may be called happy persons.—DR. KNOX.

TRUE happiness is of a retired nature, and an enemy to pomp and noise. It arises, in the first place, from the enjoyment of one's self ; and in the next, from the friendship and conversation of a few select companions. It loves shade and solitude, and naturally haunts groves and fountains, fields and meadows ; in short, it feels everything it wants within itself, and receives no addition from multitudes of witnesses and spectators. On the contrary, false happiness loves to be in a crowd, and to draw the eyes of the world upon

her. She does not receive any satisfaction from the applause which she gives herself, but from the admiration which she raises in others. She flourishes in courts and palaces, theaters and assemblies, and has no existence but when she is looked upon.—ADDISON.

HAPPINESS and misery are the names of two extremes, the utmost bounds whereof we know not; but of some degrees of both we have many lively impressions, by delight on the one side and sorrow on the other, and therefore we may distinguish them by the names of pleasure and pain. Happiness in its full extent is the utmost pleasure we are capable of, and the lowest degree of it is so much ease from all pain, and so much pleasure, as without which one cannot be content; we therefore judge that whoever is contented is happy.—LOCKE.

I SEE in this world two heaps, one of happiness and the other of misery. Now if I can take but the smallest bit from the second and add it to the first, I carry a point. I should be glad indeed to do great things, but I will not neglect such little ones as this.—JOHN NEWTON.

MEN say we must be honest; it is our duty. But they think there is no duty about being happy any more than about having fine weather. The weather is just as it hap-

pens, and so they suppose it is about happiness. But I tell you there is no more positive command in the Bible than this reiterated one: "Rejoice in the Lord always: and again I say, Rejoice." And this rejoicing is not to be in pleasure and profit, in good prospects, or in sunny days, but "in the Lord;" a joy that shall be independent of circumstances; a joy that men shall be obliged to confess must come of religion. A Christian is indeed allowed to rejoice where other men can; but he is bound to rejoice where other men cannot.—H. W. BEECHER.

A MAN who finds his happiness in doing good, always has the means of happiness at command.

TRUE happiness is at our side, and we pass her by; while misfortune is far off, and we rush to meet her.

SIX things are requisite to create a "happy home." Integrity must be the architect, and tidiness the upholsterer. It must be warmed by affection, lighted up with cheerfulness; and industry must be the ventilator, renewing the atmosphere and bringing in fresh salubrity day by day; while over all, as a protecting canopy and glory, nothing will suffice except the blessings of God.—HAMILTON.

If you cannot be happy in one way, be in another; and this facil-

ity of disposition wants but little aid from philosophy, for health and good-humor are almost the whole affair. Many run about after felicity, like an absent man hunting for his hat, while it is in his hand or on his head.—SHARP.

TRUE happiness is a roadside-flower, growing on the highways of usefulness.

Hatred.

WHEN our hatred is too keen it places us beneath those we hate.—LA ROCHEFOUCAULD.

WE are more inclined to hate one another for points on which we differ than to love one another for points on which we agree. The reason perhaps is this: when we find others that agree with us, we seldom trouble ourselves to confirm that agreement; but when we chance on those that differ with us, we are zealous both to convince and to convert them. Our pride is hurt by the failure, and disappointed pride engenders hatred.—COLTON.

IT is more delightful and companionable to love and be loved, than to be habitually "hateful and hating one another;" and if parents desire to have their children avoid the latter, they must cultivate cheerfulness, and discountenance murmurs and evil

speaking during their forming age.

IF there is any person you dislike, that is the person of whom you ought never to speak.—CECIL.

WERE one to ask me in which direction I think man strongest, I should say in his capacity to hate.—H. W. BEECHER.

Healthy.

O BLESSED health! thou art above all gold and treasure. 'Tis thou who enlargest the soul, and openest all its powers to receive instruction and to relish virtue. He that has thee has little more to wish for; and he that is so wretched as to want thee, wants everything with thee.—STERNE.

WHAT a mercy it is to enjoy health if we are but enabled to enjoy it to the glory of God.—R. HILL.

HEALTH is so necessary to all the duties of life, as well as the pleasures of life, that the crime of squandering it is equal to the folly; and he that for a short gratification brings weakness and diseases upon himself, and for the pleasure of a few years passed in the tumults of diversion and clamors of merriment, condemns the maturer and more experienced

part of his life to the chamber and the couch, may be justly reproached, not only as a spend-thrift of his own happiness, but as a robber of the public; as a wretch that has voluntarily disqualified himself for the business of his station, and refused that part which Providence assigns him in the general task of human nature.—JOHNSON.

THERE is no earthly blessing so precious as health of body, without which all other worldly good things are but troublesome. Neither is there anything more difficult than to have a good soul in a strong and vigorous body, for it is commonly seen that the worse part draws away the better. But to have a healthful and sound soul in a weak, sickly body is no novelty, while the weakness of the body is a help to the soul, playing the part of a perpetual monitor to incite it to good and check it for evil. I will not be over-glad of health, nor over-fearful of sickness. I will more fear the spiritual hurt that may follow upon health, than the bodily pain that accompanies sickness.—HALL.

LITERARY and sedentary persons should, for the preservation of their health, not only live very temperately and take exercise in the open air, but attend to a proper posture in reading or working. Students should stand or sit upright while studying; and

those whose occupations require bending the body should do it as little as possible, and especially guard their breast, that nothing can lean much against it.—DR. TISSOT.

THE prevention of diseases is of greater consequence for the full enjoyment of health than the curing of them. For this purpose let every one that has any value for his health avoid excess, either in eating or drinking, and also avoid late hours, and let him accustom himself to early rising and much exercise.—DR. ARBURTON.

HEALTH is the harmony of all the animal powers, and it consists in a right proportion, quality, and temperature of all the fluids, and in the soundness, strength, and elasticity of all the solids to perform their functions; and to render health complete the passions of the mind must be kept in due order, and a cheerful disposition encouraged.—DR. GROSVENOR.

O JOYFUL, pleasant, happy health;
The monarch's bliss, the beggar's
wealth;
O thou most courted, most de-
spised,
And but in absence truly prized;
Thou common friend of joy or
woe,
Thou seasoner of good below.)

MALLET.

ings and dispensations, and see how all conduced, like so many winds, to bring them to their haven, and how even the roughest blast helped to bring them homeward. In heaven God will never hide his face, and Satan never show his. Grace and glory differ, but as the bud and the blossom; grace is glory begun, and glory is grace perfected. We may hope for a place in heaven if our hearts are made suitable to the state of heaven.—J. MASON.

IN heaven shall be all the objects that the saints have set their hearts upon, and which, above all things, they loved while in this world: the things which met the approbation of their judgments, and captivated their affections, and drew away their souls from the most pleasant and dear of earthly objects. All the truly great and good, all the pure and holy and excellent from this world, and, it may be, from every part of the universe, are constantly tending toward heaven. As the streams tend to the ocean, so all these are tending to the great ocean of infinite purity and bliss. The progress of time does but bear them on to its blessedness; and us, if we are holy, to be united to them there. Every gem which death rudely tears away from us here is a glorious jewel forever shining there. Every Christian friend that goes before us from

this world is a ransomed spirit, waiting to welcome us in heaven.
—PRESIDENT EDWARDS.

IN heaven there is all life and no dying; in hell is all death and no life. In earth there is both living and dying; which as it is between both, so it prepares for both. So that he which here below dies to sin, doth after live in heaven; and, contrarily, he that lives in sin upon earth, dies in hell afterward. What if I have no part of joy here below, but still succession of afflictions! The wicked have no part in heaven, and yet they enjoy the earth with pleasure. I would not change portions with them. I rejoice that, seeing I cannot have both, yet I have the better. O Lord, let me pass both my deaths here upon earth! I care not how I live or die, so I may have nothing but life to look for in another world.—BISHOP HALL.

EVERY saint in heaven is as a flower in the garden of God, and holy love is the fragrance and sweet odor that they all send forth, and with which they fill the bowers of that paradise above. Every soul there is as a note in some concert of delightful music, that sweetly harmonizes with every other note, and all together blend in the most rapturous strains in praising God and the Lamb forever.—EDWARDS.

Hell.

WHAT fits for hell, in a measure is hell. God suits our punishments to our crimes. No people are so tortured as those who possess satanic minds.—R. HILL.

Holiness.

HOLINESS is the perfection, holiness is the very heaven of God; and you and I have heaven restored to us just as far as the image of God is restored to our minds. Believing in him, we are changed into the same image; and, being thus redeemed, we are enabled to rejoice “with joy which is unspeakable and full of glory.” It is a grand truth, therefore, that as God is infinitely holy in himself, he must be so also in his own law.—R. HILL.

Holy Spirit.

How DOth the Holy Spirit reveal unto us anything spiritual, but especially the truth of the Scriptures? I answer, by removing those impediments that hinder, and bestowing those graces that make us capable of this knowledge. . . . There is in us a twofold impediment: first, ignorance, by which our eyes are closed, that we cannot see the light; secondly, corruption, by which, though we see the light,

yet we cannot but naturally hate it and turn from it. The Holy Spirit cures both by a double remedy: first, of illumination, restoring our understanding to some part of its primitive perfection; secondly, of sanctification, infusing into our desires and affections some degrees of their primitive holiness and purity.—PEMBLE.

BUT it may be said if all graces in us, in all their degrees and effects, are ascribed to the Holy Spirit, then there is no need to use our endeavors, and to take any pains about the growth of holiness, or the duties of obedience; but he who can indulge himself in sloth on account of the promised assistance of the Spirit may look upon it as a certain evidence that he has no interest in it; for where he operates he stirs up the soul to diligence in duty, and works in and by the faculties of our mind. Thus the Holy Spirit so worketh in us that he worketh by us, and what he does in us is done by us. This, therefore, we ought to know, that what God prescribes we should with all diligence and earnestness, as we value our souls and our eternal interest, endeavor to comply with. He is no Christian who does not pray that God would work in him what he requires of him, and though it is his work to enable us to perform what is good, yet it is our duty diligently to use the means.—OWEN.

SCRIPTURE can only be savingly understood by the illumination of the Holy Spirit. The Gospel is a picture of God's free grace to sinners. Now, were we in a room hung with the finest paintings, and adorned with the most exquisite statues, we could not see one of them if all light were excluded. The Spirit's light is the same to the mind that outward light is to the bodily eyes. The most correct and lively description of the sun cannot convey either the light, the warmth, the cheerfulness, or the fruitfulness, which the actual shining of that luminary conveys; neither can the most labored and accurate dissertation on grace and spiritual things impart a true idea of them without an experience of the work of the Spirit upon the heart. The Holy Spirit must shine upon your graces, or you will not be able to see them; and your works must shine upon your faith, or your neighbors will not be able to see it.—TOP-LADY.

WE can do nothing good without the Holy Spirit. The illumination of the Spirit is twofold: first, external, by that revelation which he hath given us of God's will in the Bible, for holy men wrote as they were inspired; and secondly, internal, which consists in impressing what is there written upon our understanding and hearts, whereby we are enabled savingly to perceive and be-

lieve it. We do not suppose that generally the Spirit illuminates the mind with any new truths or new evidences of truth, but only applies those old and precious truths and evidences which he at first revealed; yet there is no doubt but that he continues to urge and repeat them with more and more efficacy, so that we apprehend them more distinctly, and receive greater comfort from them as we grow in grace. Our knowledge and belief therefore of divine things, so far as they are saving and effectual to our renovation, are the fruits and products of this internal illumination.—DR. SCOTT.

THE descent of the Holy Spirit on the apostles is generally supposed to have been about the fiftieth day from the resurrection of Christ, the latter end of May, and about nine o'clock in the morning. Now, on this day, let us view them all humbly waiting at the footstool of God's throne, in obedience to their Master's command, and in full expectation of the fulfillment of his promise, perfectly in the use of their reason, and feeling a sweet unanimity and love among themselves. And, behold! how suddenly they were all filled with the Holy Spirit. Here were twelve apostles and seventy disciples, with thirty-eight other Christians, which amounted to one hundred and twenty of the faithful followers of Christ. The apos-

tles and disciples were poor illiterate men, who had never been at any college of learning in their lives, and yet in a moment they were enabled to speak with fluency and propriety no less than fifteen languages, and were capable of addressing these different nations in their respective tongues; and in these languages of the East, the West, the North, and the South, they proclaim the wonderful works of redemption and salvation. Let us contemplate with the utmost veneration this illustrious day, and glory in such a clear evidence of the truth and excellency of the Christian religion.—RYLAND.

Home.

HOME, the spot of earth supremely blest,
A dearer, sweeter spot than all the rest. MONTGOMERY.

WHAT a man is at home, that he is indeed, if not to the world, yet to his own conscience and to God.—PHILIP.

HOME can never be transferred, never repeated in the experience of an individual. The place consecrated by paternal love, by the innocence and sports of childhood, and by the first acquaintance of the heart with nature, is the only true home.

Honesty.

EVERY Egyptian was commanded by law annually to declare by what means he maintained himself, and if he omitted to do it, or gave no satisfactory account of his way of living, he was punishable with death. This law Solon brought from Egypt to Athens, where it was inviolably observed as a most equitable regulation.—HERODOTUS.

LET honesty be as the breath of thy soul, and never forget to have a penny when all thy expenses are enumerated and paid. Then shalt thou reach the point of happiness, and independence shall be thy shield and buckler, thy helmet and crown; then shall thy soul walk upright, nor stoop to the silken wretch because he hath riches, nor pocket an abuse because the hand which offers it wears a ring set with diamonds.—FRANKLIN.

THEY that cry down moral honesty cry down that which is a great part of my religion, my duty toward God and my duty toward man. What care I to see a man run after a sermon, if he cozens and cheats as soon as he comes home. On the other side, morality must not be without religion, for if so it may change as I see convenience. Religion must govern it. He that has not religion to govern his morality is not a dram better than my mastiff dog. So long as you stroke him, and please him, and do not pinch

him, he will play with you as finely as may be; he is a very good moral mastiff. But if you hurt him he will fly in your face, and tear out your throat.—**SELDEN.**

HE that will give himself to all manner of ways to get money may be rich; so he that lets fly all he knows or thinks may by chance be satirically witty. Honesty sometimes keeps a man from growing rich, and civility from being witty.—**SELDEN.**

Honor.

TO BE ambitious of true honor, of the true glory and perfection of our natures, is the very principle and incentive of virtue; but to be ambitious of titles, of place, of ceremonial respects and civil pageantry, is as vain and little as the things we court.—**SIR PHILIP SIDNEY.**

A NOBLE proof of honor they afford
Who hold their lives less sacred
than their word. **KANE.**

LOOK well before thou leap into the chair of honor. The higher thou climbest, the lower thou fallest. If virtue prefer thee, virtue will preserve thee; if gold or favor advance thee, thy honor is but pinned upon the wheel of fortune; when the wheel shall

turn thy honor falls, and thou remainest an everlasting monument of thy own ambitious folly.—**QUARLES.**

THERE is nothing honorable that is not innocent. He that acts in a virtuous and beneficial manner toward society, according to his abilities, circumstances, and station in life, is an honorable person; but false notions of honor prove the depravity of human nature by calling that honor which is in reality nothing but pride. The sense of honor is of so fine and so delicate a nature that it is only to be met with in noble minds, or in such as have been cultivated by good examples, or a refined education; but as this excellent principle is much misunderstood and abused, we shall consider it, first, with respect to those who have right notions of it. True honor, though it is not always connected with religion, yet is similar to it, and produces the same effects. Thus the religious man fears to do an ill action, and the man of honor scorns to do it; the man of religion considers vice as forbidden by God, and the man of honor thinks it unbecoming and beneath him. Secondly, if we consider it with regard to those who have mistaken notions of honor, such persons establish anything to be a point of honor which is contrary to the laws of God and their country. For instance, they are more for revenge than forgiveness; they

scruple not to tell lies, yet would kill any one in a duel who accuses them of so doing; in short, the man of honor, in the ideas of the fashionable world, is, in the sight of God and virtuous persons, a haughty, revengeful character, totally void of real religion. Thirdly, it is greatly to be lamented that there are some who have no honor at all. These are rather openly immoral or hypocritical persons. But whatever wealth and dignities they may arrive at, yet they are a disgrace to society, and should be carefully avoided by all serious and virtuous persons. In a very particular manner, all who have the care and education of youth should keep those under their tuition from being corrupted by the company and example of such dangerous persons, who have no regard to their honor.—GUARDIAN.

HONOR was made for honesty, integrity, and virtue; and though deceit, dishonesty, and unrighteousness have stolen and appropriated it, justice and judgment will, ere long, take it from them and restore it to its proper owners.

Hope.

HOPE and fear, like Hippocrates' twins, should live and die together. If hope depart from fear, it travels by security and lodges in presumption; if fear depart from

hope, it travels to infidelity and inns in despair. The one shuts up heaven, the other opens hell; the one makes thee insensible of God's frowns, the other incapable of God's favors, and both teach God to be unmerciful, and thee to be miserable.—QUARLES.

WITHOUT hope everything languishes among men. Arts are neglected, no virtues are exercised. Take away hope, all perishes, all dies. What does a scholar do with a master that teaches him, if he hopes nothing from his study? Why does the pilot expose his vessel to tempests at sea if he does not expect to arrive at port? Why does the soldier despise not only the rigors of winter and the heat of summer, but his own life also, but because he is animated with the hope of glory? Why does the laborer scatter his grain if he does not hope the recompense of his labor in a plentiful harvest? Why does the Christian believe in Christ if he does not hope one day to possess the eternal happiness that Christ has promised him?—ST. ZENON OF VERONA.

HOPE rules a land forever green:
 All powers that serve the bright-eyed queen
 Are confident and gay;
 Clouds at her bidding disappear;
 Points she to aught? the bliss draws near,
 And fancy smooths the way.
 WORDSWORTH.

NEVER quit your hopes. Hope is often better than enjoyment. It is certainly a very pleasant and healthy passion. A hopeless person is deserted by himself, and he who forsakes himself is soon forsaken by his friends and fortune.—BERKELEY.

HOPE holds up the head of our holy desires, and perseverance crowns them.—HALL.

HOPE is the last thing that dies in man.—DIOGENES.

MEN more easily set bounds to their gratitude than to their hopes or their desires.—LA ROCHEFOUCAULD.

HOPE humbly then; with trembling pinions soar;
Wait the great teacher, Death, and God adore:
What future bliss he gives not thee to know,
But gives that hope to be thy blessing now.
Hope springs eternal in the human breast:
Man never is, but always to be blest;
The soul, uneasy, and confined from home,
Rests and expatiates in a life to come.

POPE.

Auspicious hope! in thy sweet garden grow
Wreaths for each toil, a charm for every woe:

Won by their sweets, in Nature's languid hour,
The way-worn pilgrim seeks thy summer bower;
There, as the wild bee murmurs on the wing,
What peaceful dreams thy handmaid spirits bring!
What viewless forms th' Æolian organ play,
And sweep the furrowed lines of anxious thought away!

A LIVING hope, living in death itself. The world dares say no more for its device than *dum spiro spero*, while I breathe I hope; but the children of God can add, by virtue of this living hope, *dum expiro spero*, while I expire I hope.—LEIGHTON.

HOPE to the soul is as an anchor to a ship in a dark night on an unknown coast, and amid a boisterous ocean. It is the most eminent of all the advantages which religion now confers, as it is the universal comforter; and indeed if it were entertained with that full persuasion which faith demands, it would banish discontent, extinguish grief, and render life much more pleasant than it generally is.—DR. BLAIR.

THE poet Hesiod tells us that the miseries of all mankind were included in a great box, and that Pandora took off the lid of it, by which means all of them came abroad, and only Hope remained

at the bottom. Hope then is the principal antidote which keeps our heart from bursting under the pressure of evils, and is that flattering mirror that gives us a prospect of some greater good. Some call hope the manna from heaven, that comforts us in all extremities; others, the pleasant flatterer that caresses the unhappy with expectations of happiness in the bosom of futurity. When all other things fail us, hope stands by us to the last. This, as it were, gives freedom to the captive when chained to the oar, health to the sick, victory to the defeated, and wealth to the beggar.—WANLEY.

HOPE is a flatterer, but the most upright of all parasites, for she frequents the poor man's hut, as well as the palace of his superior.—SHENSTONE.

THE understanding of a man naturally sanguine may be easily vitiated by the luxurious indulgence of hope, as some plants are destroyed by too open an exposure to that sun which gives light and beauty to the vegetable world.—JOHNSON.

Humanity.

HUMANITY cannot be degraded by humiliation. It is its very character to submit to such things. There is a consanguinity between

benevolence and humility. They are virtues of the same stock.—BURKE.

Humility.

HUMILITY alone unites patience with love, without which it is impossible to draw profit from suffering; or, indeed, to avoid complaint, especially when we think we have given no occasion for what men make us suffer.—JOHN WESLEY.

AS LONG as I study and practice humility I know where I am; but when I hunt after dignities, luxury, and pride, I am afraid that I shall lose myself.—CLEOBULUS.

HUMILITY is truth, and Pride a lie: the one glorifies God, the other dishonors him. Humility makes men to be like angels. Pride makes angels to become devils.—TAYLOR.

HUMILITY is the true proof of Christian virtues. Without it we retain all our faults, and they are only hidden by pride, which conceals them from others, and often from ourselves.—LA ROCHEFOUCAULD.

TRUE humility consists in being very deserving and hardly esteeming ourselves; and to be properly humble is to have great merit without pride.—ST. CHRYSOSTOM.

HUMILITY and patience are the surest proofs of the increase of love.—JOHN WESLEY.

IF thou desire the love of God and man be humble, for the proud heart, as it loves none but itself, so it is beloved of none but by itself. The voice of humility is God's music, and the silence of humility is God's rhetoric. Humility enforces where neither virtue nor strength can prevail, nor reason.—ENCHIRIDION.

NOTHING procures love like humility, nothing hate like pride. The proud man walks among daggers pointed against him, whereas the humble and affable have the people for their guard in dangers. To be humble to our superiors is duty; to our equals, courtesy; to our inferiors, generosity; and these notwithstanding their lowliness, carry such a sway as to command men's hearts.—OWEN FELTHAM.

TRUE humility is a kind of self-annihilation, and this is the center of all virtues.—J. WESLEY.

HUMILITY must be a glorious thing, since pride itself puts it on not to be despised. Pride must be of itself something deformed and shameful, since it dares not show itself naked, and it is forced to appear in a mask.—ST. BERNARD.

THE nettle grows rather high, while the violet is low and almost obscured by leaves, but chiefly discovered by its fragrance. The former is emblematical of a proud person, but the latter resembles one that is truly humble.—DR. MANTON.

HUMILITY is the vital principle of Christianity, that principle by which from first to last she lives and thrives, and in proportion to the growth or decline of which she must decay or flourish. This disposes the sinner in deep self-abasement to believe in the Saviour; this, during his whole progress, is the very ground and basis of his feelings and conduct both in relation to God, his fellow-creatures, and himself. The practical benefits of this habitual lowliness are too numerous and too obvious to require enumeration; it will lead you to dread the beginnings, and fly from the occasions of sin, as that man would shun some infectious distemper who knows that he is predisposed to take the contagion; it will prevent many difficulties and troubles, which proud persons are continually involved in, and when at last the Christian shall be translated into the realms of glory, this principle shall still subsist in undiminished force.—WILBERFORCE.

HUMILITY opens our eyes. When Paul was a Pharisee, he

thought himself blameless; but when a Christian, he calls himself "the chief of sinners." Humility is the daughter of faith, and the mother of contentment. Christ was a preacher and a pattern of humility, and he admires it so much that he sets those in the highest form (among his disciples) who have the lowest hearts. The casting down of our spirits in true humility is but like throwing a ball on the ground, which makes it soon rebound the higher; so the more we are truly humbled for sin, the more we rise by grace.—
J. MASON.

SENSE shines with a double lustre when it is set in humility. An able and yet humble man is a jewel worth a kingdom.—
PENN.

HUMILITY does not consist in a plain and singular dress, nor yet in speaking in mean terms of ourselves, or in being free and friendly with poor persons, nor yet in any thing outward. These things are sometimes the effects of true humility, but they may be without it. Real Christian humility is a grace of the spirit, and consequently has its seat in the heart. In Scripture it is called in one place humbleness of mind, in another lowliness of heart, and in another poverty of spirit. The original word signifies having a low opinion or esteem of ourselves in comparison with others. It will show

itself before God by self-abasement, on account of the deep depravity of human nature, by an entire dependence upon the mercy of God in Christ Jesus, and a close walk with God in the use of all the appointed means. It will manifest itself among men by respect and submission to our superiors, love and friendship to our equals, and condescension to our inferiors, together with a readiness to forgive injuries, and to be candid and moderate toward all. It will appear as it respects ourselves, not only in carefully avoiding everything which has even the appearance of pride and haughtiness, but in a modest and meek behavior, a distrust of our own strength or abilities, patience in suffering, and contentment in our situation of life.—DR. DAVID JENNINGS.

Hypocrisy.

HYPOCRISY desires to seem good rather than to be so; honesty desires to be good rather than seem so. The worldlings purchase reputation by the sale of desert; wise men buy desert with the hazard of reputation. I would do much to hear well, more to deserve well, and rather lose opinion than merit. It shall more joy me that I know myself what I am, than it shall grieve me to hear what others report me. I had rather deserve well without praise than do

ill with commendation.—ARTHUR WARWICK.

HYPOCRISY is the necessary burden of villainy, affectation part of the chosen trappings of folly: the one completes a villain, the other only finishes a fop. Contempt is the proper punishment of affectation, and detestation the just consequence of hypocrisy.—JOHNSON.

HYPOCRISY is full of lip-repentance after the wicked deed is done and there is no remedy.—NEDER.

HYPOCRISY is the homage which vice renders to virtue.—LA ROCHE-FOUCAULD.

EVERYTHING may be mimicked by hypocrisy but humility and love united. The more rare the more radiant when they meet.—LAVATER.

HYPOCRISY, the only evil that walks
Invisible, except to God alone,
By his permissive will, through
heaven and earth.

And oft though wisdom wakes,
suspicion sleeps

At wisdom's gate, and to simplicity

Resigns her charge, while goodness
thinks no ill

Where no ill seems.

AQUINAS calls hypocrisy "the counterfeiting of virtue," for the hypocrite is like a mountebank or a stage-player. He is not what he

appears to be, indeed he is a mere shape or apparition, and hath no spiritual life to act from; he is a rotten post gilded over, or like the painted grapes that deceived the living birds, or the beautiful apples of Sodom, with this motto, "No further than colors;" touch them and they moulder into dust. Hypocrites are like turning pictures, which have on one side the image of a lamb, and on the other side a wolf; and they also may be compared to trumpets which make a noise but are hollow within. But to be more particular, a hypocrite is more studious to enter into religion, than that religion should enter into him; he is zealous in little things, but cold and remiss in the most important; perhaps he will not swear, but will lie, and secretly defame, if not defraud, his neighbor. The hypocrite may, like Herod, pretend to worship, but it is only to answer his wicked purposes. Like Jezebel, he may keep a fast, but it is only to dissemble; or like Absalom, to color his treason, he may pretend to have a religious vow. Many make religion a cloak to cover their pride and ambition; like Jehu, they say, Come and see my zeal for the Lord, when at the same time it was zeal for the kingdom; he made religion hold the stirrup while he got into the saddle and possessed the crown. Jehu is long since dead, but his spirit is in many who condemn his conduct. In Matt. xxiii Christ pro-

nounces seven woes on hypocrites; and when the Holy Spirit would aggravate the place of torment, he calls it the place of hypocrites, as if hell itself were created and prepared principally for hypocrites.—CHRISTIAN'S MAGAZINE.

Hypocrite.

A SCORPION thinks when his head lies hid under a leaf that he cannot be seen. Even so the hypocrites and false saints think, when they have hoisted up one or two good works, that all their sins therewith are covered and hid.—LUTHER.

THE hypocrite is a Nero within, a Cato without, an equivocal man, a true monster, composed of different and contrary natures.—ST. JEROME.

THE hypocrite shows the excellency of virtue by the necessity he thinks himself under of seeming to be virtuous.—JOHNSON.

A HYPOCRITE neither is what he seems, nor seems what he is. A hypocrite is hated of the world for seeming to be a Christian, and hated of God for not being one. A hypocrite is the picture of a saint, but when his paint is washed off he will appear in his true colors. God is in good earnest with

us; we ought to be so with him also.—J. MASON.

IF Satan ever laughs it must be at hypocrites. They are the greatest dupes he has; they serve him better than any others, but receive no wages; nay, what is still more extraordinary, they submit to greater mortifications to go to hell than the sincerest Christian to go to heaven.—COLTON.

THERE always were hypocrites: Cain in the first age, Canaan in the second, Ishmael in the third, Esau in the fourth, Ham in the fifth, Saul among the prophets, Judas among the apostles, Nicholas among the deacons, and Ananias and Sapphira among the primitive Christians.

It is the greatest madness in the world to be a hypocrite in religious profession. Men hate thee because thou art a Christian so much as in appearance; God hates thee double because thou art but in appearance: so, while thou hast the hatred of both, thou hast no comfort in thyself. Yet if thou wilt not be good as thou seemest, I hold it better to seem ill as thou art. An open wicked man doth much hurt with notorious sins; but a hypocrite doth, at last, more shame goodness by seeming good. I had rather be an open wicked man than a hypocrite; but I had rather be no man than either of them.—HALL.

Idleness.

SOME one, in casting up his accounts, put down a very large sum per annum for his idleness. But there is another account more awful than that of our expenses, in which many will find that their idleness has mainly contributed to the balance against them. From its very inaction, idleness ultimately becomes the most active cause of evil—as palsy is more to be dreaded than a fever.—FULLER.

TEN thousand harms more than
the ills we know
Our idleness doth hatch.

SHAKESPEARE.

By doing nothing, men learn to do ill.

IDLENESS is the bane of body and mind, the nurse of naughtiness, the step-mother of discipline, the chief author of all mischief, one of the seven deadly sins, the cushion upon which the devil chiefly reposes, and a great cause not only of melancholy, but of many other diseases; for the mind is naturally active, and if it be not occupied about some honest business, it rushes into mischief or sinks into melancholy.—BURTON.

A MAN who is able to employ himself innocently is never miserable. It is the idle who are wretched. If I wanted to inflict

the greatest punishment on a fellow-creature, I would shut him alone in a dark room without employment.

IDLENESS is the hotbed of temptation, the cradle of disease, the master of time, the canker-worm of felicity. To him that has no employment, life in a little while will have no novelty; and when novelty is laid in the grave, the funeral of comfort will soon follow.

TROUBLES spring from idleness, and grievous toils from needless ease. Many without labor would live by their own wits only; but they break for want of stock.—FRANKLIN.

NEVER be idle. If your hands cannot be usefully employed, attend to the cultivation of your mind.

Idolatry.

IDOLATRY is the mother of all shows and all plays, to draw the Christians to fall into the net. This flatters them, this seduces them by the pleasures of the eyes and ears; and it is an artifice of the devil, who, knowing that idolatry would strike horror if it appeared all naked, has mixed it with shows and diversions to make it amiable.—ST. CYPRIAN.

HE who makes an idol of his interest makes a martyr of his integrity.

Ignorance.

IGNORANCE of God in Christ, and of ourselves, is the principal cause of all our disquietments.—OWEN.

It is impossible to make people understand their ignorance, for it requires knowledge to perceive it; and therefore he that can perceive it hath it not.—BISHOP TAYLOR.

Imagination.

NOTHING is wanting to make you wretched but to fancy yourself so.

MANY have no happier moments than those that they pass in solitude, abandoned to their own imagination, which sometimes puts scepters in their hands or miters on their heads, shifts the scene of pleasure with endless variety, bids all the forms of beauty sparkle before them, and gluts them with every change of visionary luxury.—JOHNSON.

Immortality.

THE history of the world tells us that immoral means will ever intercept good ends.—COLERIDGE.

Immortality.

It must be so. Plato, thou reason'st well!

Else whence this pleasing hope, this fond desire,

This longing after immortality?

Or whence this secret dread, and inward horror

Of falling into naught? Why shrinks the soul

Back on herself, and startles at destruction?

'Tis the divinity that stirs within us;

'Tis heaven itself that points out an hereafter,

And intimates eternity to man.

ADDISON.

I FEEL my immortality o'ersweep
All pains, all tears, all time, all fears, and peal

Into my ears this truth, "Thou liv'st forever!" BYRON.

THERE are three principal proofs of the immortality of the soul: the first is, from the nature of the soul itself, and particularly from its immateriality; the second is, from its passions and sentiments, as particularly from its love of existence, its horror of annihilation, and its hopes of immortality, with that secret satisfaction it has in doing right, and its uneasiness in doing wrong; the third is, from the nature of the Supreme Being, whose justice, goodness, wisdom, and veracity are all concerned in

this point. But there is one more argument of great weight, which is not generally taken much notice of, and that is an argument drawn from the perpetual progress of the soul to its perfection. How can it be supposed that that which is capable of such improvements should fall into nothing almost as soon as it is created? A brute in a few years arrives at a point that he can never pass, and having received all the endowments he is capable of, were he to live ten thousand more he would be the same thing that he is at present. If it were so with a human soul, all her faculties full blown and incapable of further enlargements, it might then drop into a state of annihilation. But the soul can never in this world take in its full measure of knowledge and enjoyments; it has capacities which can never be fully gratified, and talents which can never be properly exerted here below. This world is therefore only to the soul a nursery for the next, and afterward it will be transplanted into a more friendly climate, where it will be able completely to exert its noble powers, and flourish to all eternity.

This single consideration of the progress of a finite spirit to perfection should be sufficient to extinguish all envy in inferior natures, and all contempt in superior. That cherubim, which now appears as a god to a human soul, knows that the period will come about in

eternity when the human soul shall be as perfect as himself now is.

With what astonishment and veneration should we look into our souls, which are so capable of improvements, and receiving such increasing spiritual pleasures. The soul, considered in relation to its Creator, is like one of those mathematical lines that may draw nearer to each other for all eternity without a possibility of touching it; and can there be a thought more pleasing than to consider ourselves in the way of perpetual approaches to Him who is not only the standard of perfection but of happiness.—SPECTATOR.

Improvement.

THE company in which you improve most will be the least expensive to you.—WASHINGTON.

ALL persons are under some obligations to improve their understanding, otherwise it will be a barren desert, or as a forest overgrown with weeds and brambles. Universal ignorance or innumerable errors will overspread the mind which is neglected and lies without cultivation. The common duties and benefits of society belong to every one living, and as we are social creatures related to a family or neighborhood, oblige all persons whatso-

ever to use their reasoning powers upon a thousand occasions. Every hour of life calls for some regular exercise of our judgment as to time and things, persons and actions. Without a prudent and discreet determination in matters before us we shall be plunged into perpetual errors in our conduct. Now that which should always be practiced must at some time be learned. It is in vain for any to say we have no leisure or time for it. The daily intervals of time and vacations from necessary labor, together with one day in seven, allows sufficient time for this if men would but apply themselves to it with half so much zeal and diligence as they do to the trifles and amusements of this life, and it would turn to a much better account. Thus it is the necessary duty and the interest of every person living to improve his understanding, to inform his judgment, and to treasure up useful knowledge as far as his station, capacity, and circumstances furnish him with proper means for it. We should consider that if we do not improve our minds, our mistakes in judgment may plunge us into much folly and guilt in practice; and by acting without thought and reason we dishonor God, who made us reasonable creatures, and often become injurious to our neighbors, kindred, and friends, as well as bring sin and misery upon ourselves.—DR. WATTS.

Independence.

OF nations, as of individuals, the first blessing is independence. Neither the man nor the people can be happy to whom any human power can deny the necessities or conveniences of life. There is no way of living without foreign assistance, but by the product of our own land improved by our own labor. Every other source of plenty is perishable or casual.—JOHNSON.

THY spirit, Independence, let me share!

Lord of the lion heart and eagle eye

Thy steps I follow with my bosom bare,

Nor heed the storm that howls along the sky.

Deep in the frozen regions of the north,

A goddess violated brought thee forth;

Immortal liberty, whose look sublime

Hath bleached the tyrant's cheek in every varying clime.

INDEPENDENCE is something which the multitude are blindly seeking for, without understanding its nature, its cost, or its accompaniments.

Indolence.

RATHER do nothing to the purpose than be idle, that the devil

may find thee doing. The bird that sits is easily shot, when fliers 'scape the fowler. Idleness is the dead sea that swallows all virtues, and the self-made sepulcher of a living man. The idle man is the devil's hireling, whose livery is rags, whose diet and wages are famine and diseases.—SUTTON.

THERE are no people who are so troublesome to others as the indolent. When they have satisfied their indolence they wish to appear diligent.—LA ROCHEFOUCAULD.

OF all our faults, that which we most readily admit is indolence. We persuade ourselves that it cherishes all the peaceful virtues, and that, without entirely destroying the others, it merely suspends their functions.—LA ROCHEFOUCAULD.

BY nature's laws, immutable and just,
 Enjoyment stops where indolence begins. POLLOK.

IT is a vast work that any man may do if he never be idle.

IF industry is no more than habit, 'tis at least an excellent one. If you ask me which is the real hereditary sin of human nature, do you imagine I shall answer, pride, or luxury, or ambition, or egotism? No, I shall answer, indolence. What conquers indolence will conquer all the rest.

INDEED, all good principles must stagnate without mental activity.—ZIMMERMANN.

OF all our passions, that which is most unknown to ourselves is indolence. Although the injuries it causes are very imperceptible, no other passion is more ardent or more malignant. If we consider attentively its influence we shall see that on every occasion it renders itself master of our sentiments, our interests, and our pleasures; it is the remora which arrests the course of the largest vessels, a calm more dangerous to the most important affairs than rocks or tempests. The repose of indolence is a secret spell of the mind which suspends our most ardent pursuits and our firmest resolves.—LA ROCHEFOUCAULD.

♦♦♦

Industry.

THERE is room enough in human life to crowd almost every art and science in it. If we pass "no day without a line," visit no place without the company of a book, we may with ease fill libraries or empty them of their contents. The more we do, the more we can do; the more busy we are, the more leisure we have; and it is an old maxim, "He hath no leisure who useth it not."—HAZLITT.

INDUSTRY need not wish, and he that lives upon hopes will die

fasting. There are no gains without pains; then help, hands, for I have no lands; or, if I have, they are smartly taxed. He that hath a trade hath an estate, and he that hath a calling, hath an office of profit and honor; but then the trade must be worked at, and the calling followed, or neither the estate nor the office will enable us to pay our taxes. If we are industrious we shall never starve, for, at the working-man's house hunger looks in, but dares not enter. Nor will the bailiff or the constable enter, for Industry pays debts, while Despair increaseth them.—FRANKLIN.

WE should love labor, for if we do not want it for food we may for physic. The idle man is more perplexed what to do than the industrious in doing what he does. By doing nothing we learn to do ill, for there are none that can be idle and innocent. Idleness corrupts and rusts the mind, but action keeps the soul in constant health; and besides this it is to diligence that we owe the invention and improvement of all the arts and sciences, and other useful inventions. An idle man is an incumbrance to society, if not a burden to himself; but the man of piety or learning who is diligent, never knows the plague of idleness; for when he is not engaged in devotion, business, or conversation, he is employed in composition or reading. Thus the man

who is truly diligent never wants for profitable employment, and it is his delight to be constantly engaged, either for the benefit of himself or of others.—STREICH.

APPLICATION and industry having great and good objects, are the best preventives from mischief.—SIMMONS.

IF you have great talents industry will improve them; if moderate abilities, industry will supply their deficiency. (Nothing is denied to well-directed labor, nothing is ever to be attained without it.)—SIR J. REYNOLDS.

THE industrious man who gives himself to his proper business from morning to night is comparatively out of the reach of vice and immorality.—DR. EMMONS.

Infancy.

AH, my tender babes!
My unblown flowers, new-appearing sweets!
If yet your gentle souls fly in the air,
Hover about me with your airy wings
And hear your mother's lamentation. SHAKESPEARE.

Lo! at the couch where infant beauty sleeps,
Her silent watch the mournful mother keeps:

She, while the lovely babe uncon-
scious lies,
Smiles on her slumbering child
with pensive eyes,
And weaves a song of melancholy
joy:
"Sleep, image of thy father, sleep,
my boy:
No lingering hour of sorrow shall
be thine;
No sigh that rends thy father's
heart and mine;
Bright as his manly sire the son
shall be
In form and soul; but, ah! more
blessed than he!
Thy fame, thy worth, thy filial
love, at last
Shall soothe this aching heart for
all the past;
With many a smile my solitude
repay,
And chase the world's ungenerous
scorn away." CAMPBELL.

THE glorified spirit of the in-
fant is as a star to guide the
mother to its own blissful clime.—
SIGOURNEY.

Infidelity.

WHEN once infidelity can per-
suade men that they shall die like
beasts, they will soon be brought
to live like beasts also.—SOUTH.

IF we diligently inquire, we
shall find that but very few truly
learned or humble persons ever
became infidels; but where there is

only a smattering of learning and
religion and much pride, such
persons are liable to be poisoned
with infidelity. Perhaps the
greatest part use it as a kind of a
refuge or excuse for a vicious life.
However, it is likely that some
have become infidels for want of
more religious knowledge, for, not
having abilities or leisure to be
fully informed of the important
principles of Christianity, they are
soon startled by the crafty objec-
tions of unbelievers, and so at last
join them. There are many places
in the Scriptures which persons
for want of a better judgment mis-
construe, and especially all the
seeming contradictions only re-
quire knowledge in history and
chronology to clear them up. In
particular I have conversed with
many deists, and I have found
them either ignorant of the state
and manners of the ancient Bible
characters, or forgetting they were
so different to us, therefore they
disbelieve what is recorded in the
sacred history. Infidelity is a
rank weed that threatens to over-
spread the land; its root is prin-
cipally fixed among the great and
opulent; but lately Thomas Paine
has endeavored to spread it among
tradesmen, manufacturers, and the
common people. However, as the
Bible has withstood the learning
of Porphyry, the genius of Boling-
broke, the wit of Voltaire, and
the power of Julian, we trust it
will not fall by the force of Paine,
though he has barbed anew the

blunted arrows of former adversaries, feathered them with blasphemy and ridicule, dipped them in deadly poison, aimed them with skill, and shot them with his utmost vigor; but, like the feeble javelin of aged Priam, they will scarcely reach the mark, and fall on the ground without a stroke. The situation of infidels I esteem very dangerous; but while alive we should not despair of their conversion, nor should we treat them with contempt or asperity.—BISHOP WATSON.

LET us describe the language and situation of a dying infidel. "I am dying, I must die; it is not a preacher, it is not a religious book, but it is Death itself that preaches to me, whom I must hear. Whither am I going? What will become of me? What will become of my soul? My infidelity has told me it is mortal, or made me doubt of its immortality, but yet now I feel a doubt whether I have not been dreadfully mistaken. I see heaven shut against me; I see it is a place which my sins forbid me to enter; I see hell, that place which I have ridiculed, is open under my feet; I hear the horrid groans of the damned, the smoke of the bottomless pit chokes my words, and wraps my thoughts in suffocating darkness." Such and much worse is an infidel on a dying bed: this is what infidelity comes to, this is what it is good for.—SAURIN.

SOME infidels have objected to Christianity on account of the vicious lives of many of its professors; but although it is a lamentable truth that many lead lives contrary to its pure principles, yet this is no solid objection, but rather in one point of view an argument for the truth of Christianity, because as so many of its professors have in all ages led wicked lives, if the Christian religion were not true, and founded on a rock, it must have sunk under the weight of this prejudice.—BISHOP ATTERBURY.

AN infidel may be a man of great genius and learning, yet in this he acts like an idiot, as he must willfully shut his eyes against evidence and truth; a man because all in the Bible cannot be explained to him, determines to deny what is explained; a man who cannot digest the difficulties of religion, but can digest those of skepticism.—SAURIN.

Ingratitude.

WE show as much ingratitude as pride when we resist the will of Him whose command is even a favor.—ST. PAULIN.

HE that calls a man ungrateful, sums up all the evil that a man can be guilty of.—SWIFT.

THE earth produces nothing worse than an ungrateful man.

AS THERE are no laws extant against ingratitude, so it is utterly impossible to contrive any that in all circumstances shall reach it. If it were actionable, there would not be courts enough in the whole world to try the causes in. There can be no setting a day for the requiting of benefits, as for the payment of money; nor any estimate upon the benefits themselves; but the whole matter rests in the conscience of both parties: and then there are so many degrees of it, that the same rule will never serve all.—SENECA.

(WE seldom find people ungrateful as long as we are in a condition to render them services.—LA ROCHEFOUCAULD.)

THE spring was come, and the nest was made,
And the little bird all her eggs had laid,
When a cuckoo came to the door to beg
She would kindly adopt another egg;
For I have not leisure, upon my word,
To attend to such things, said the roving bird.
There was hardly room for them all in the nest,
But the egg was admitted along with the rest;
And the foster-birds played their parts so well,
That soon the young cuckoo had chipped the shell:

For, the silly birds! they could not see
That their foster-chick their plague would be;
And so big and so saucy the cuckoo grew,
That no peace at last in the nest they knew.
He pecked and he hustled the old birds about;
And as for the young ones, he jostled them out.
Till at length they summoned their friends to their aid,
Wren, robin, and sparrow, not one delayed;
And joining together, neighbor with neighbor,
They drove out the cuckoo with infinite labor.
But the cuckoo was fledged, and laughed to see
How they vainly chased him from tree to tree:
They had nursed him so well he was grown the stronger,
And now he needed their help no longer.
Give place, or power, or trust to none
Who will make an ill use of what they have won.
For when you have reared the cuckoo guest
'Twill be hard to drive him out of the nest;
And harder still, when away he's flown,
To hunt down the cuckoo now fully grown.

Injuries.

INJURIES hurt not more in the receiving than in the remembrance. A small injury shall go as it comes; a great injury may dine or sup with me; but none at all shall lodge with me. Why should I vex myself because another hath vexed me?—HALL.

I HAVE learned by experience that no man's character can be eventually injured but by his own acts.—R. HILL.

THERE is not a wicked man who doth not do himself an injury before he does it to another; as fire, which doth not consume anything without burning itself first.—ST. AUSTIN.

WE should endeavor to forget injuries, and bury them in love.—WATTS.

NONE more impatiently suffer injuries than those that are most forward in doing them.

INJURIES should be written in dust, kind actions in marble.—DR. CALAMY.

IT is the nature of the human disposition to hate him whom you have injured.—TACITUS.

AN injury unanswered in course of time grows weary of itself, and dies away in a voluntary remorse.

In bad dispositions, capable of no restraint but fear, it has a different effect; the silent digestion of one wrong provokes a second.—STERNE.

IT is the duty of a great mind to despise injuries.—SENECA.

OBLIVION is the best remedy for injuries.—PROVERB.

THE injuries of life, if rightly improved, will be to us as the strokes of the statuary on his marble, forming us to a more beautiful shape, and making us fitter to adorn the heavenly temple.—MATHER.

Injustice.

IN every relative action change conditions with thy brother; then ask thy conscience what thou would be done to. Being truly resolved, exchange again, and do thou the like to him, and thy charity shall never err: it is injustice to do what without impatience thou canst not suffer.

AN unjust acquisition is like a barbed arrow, which must be drawn backward with horrible anguish, or else will be your destruction.—TAYLOR.

IF thou wouldest be justified, acknowledge thy injustice. He that confesses his sin, begins his journey

toward salvation: he that is sorry for it mends his pace: he that forsakes it is at his journey's end.—
QUARLES.

Innocence.

THE most soothing consolation to the man who is plunged in affliction is the consciousness of his innocence, which, like an angel, watches at his side, and whispers comfort to his soul. The holy confidence arising from the consideration of innocence supported the martyrs, and upheld their enduring patience under the pressure of the severest tortures! This consideration acted with a magical influence: it calmed their sufferings, it lulled the exquisite sensation of the flames, while they consumed their bodies, and diffused over their countenance the expression of a celestial joy.—
BOSSUET.

TO BE innocent is to be not guilty; but to be virtuous is to overcome our evil intentions.—
PENN.

Inspiration.

ARE we inspired? Yes, without doubt; but not as the prophets and apostles. Without the actual inspiration of the Spirit of grace we can neither do, nor will, nor think any good; but we continu-

ally stifle the inspiration. God never ceases to speak; but the noise of the creatures without, and of our passions within, deafens us, and hinders us from hearing him.—
FENELON.

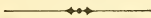
Integrity.

IN a truly good character we look, first of all, for integrity, or an unbending regard to rectitude; then for independence, or the habitual determination to be governed by an enlightened conviction of truth and duty; then for benevolence, or the spirit of kindness and good-will to men; and last, but not least, for piety toward God, or an affectionate, reverent regard for the will and glory of the great Jehovah.—
HAWES.

By pure integrity a man first maintaineth a due respect and esteem for himself, then preserveth an entire reputation with others. He reflecteth on his own heart with complacency, and looketh upon the world with confidence. He hath no fear of being detected, or care to smother his intents. He is content that his thoughts should be sounded, and his actions sifted to the bottom. He could even wish that his breast had windows, that his heart were transparent, that all the world might see through him, and descry the clearness of his intentions. The more

curiously his ways are marked, the more exactly his dealings are scanned; the more thoroughly his designs are penetrated and known, the greater approbation he is sure to receive.—BISHOP BARROW.

IN all things preserve integrity, and the consciousness of thine own uprightness will alleviate the toil of business, soften the hardness of ill-success and disappointments, and give thee an humble confidence before God, when the ingratitude of man, or the iniquity of the times, may rob thee of other reward.—PALEY.



Intemperance.

THOSE men who destroy a healthful constitution of body by intemperance and an irregular life, do as manifestly kill themselves as those who hang, or poison, or drown themselves.—SHERLOCK.



Intention.

THERE needs no greater subtlety to prove that both benefits and injuries receive their value from the intention, when even brutes themselves are able to decide this question. Tread upon a dog by chance, or put him to pain upon the dressing of a wound; the one passes by as an accident, and the

other, in his fashion, he acknowledges as a kindness. But offer to strike at him, and though you do him no hurt at all, he flies yet in the face of you, even for the mischief that you barely meant him.—SENECA.

LET not thy good intention flatter thee to an evil action. What is essentially evil no circumstance can make good. It matters not with what mind thou didst that which is unlawful, being done: if the act be good, the intention crowns it; if bad, it deposes thy intention. No evil action may be well done.—ENCHIRIDION.

Good intentions are very mortal things. Like very mellow and choice fruit, they are difficult to keep.



Jealousy.

OF all the passions, jealousy is that which exacts the hardest service, and pays the bitterest wages. Its service is to watch the success of our enemy; its wages to be sure of it.—COLTON.



Jesus.

THIS great truth, that Jesus is the Son of God, was not spoiled because it was once and again proclaimed with a loud voice by the devil. If truth is so defiled

because it is spoken by the mouth or written by the pen of some ill-minded, mischievous man, that it must never be received, we shall never know when we hold any of the most precious and evident truths by a sure tenure. The truth is not to be thought worthy of rejection on that account.—EDWARDS.

THE name of Jesus is not only light, but also food. It is likewise oil, without which all the food of the soul is dry. It is salt, unseasoned by which whatever is presented to us is insipid. It is honey in the mouth, melody in the ear, joy in the heart, medicine to the soul, and there are no charms in any discourse in which his name is not heard.—BERNARD.

I HAVE somewhere read an account of a solemn disputation which was held at Venice in the last century between a Jew and a Christian. The Christian strongly argued from Daniel's prophecy of the seventy weeks, that Jesus was the Messiah whom the Jews had long expected from the predictions of their prophets. The learned Rabbi who presided at this disputation was so forcibly struck by the argument that he put an end to the business by saying, "Let us shut up our Bibles; for if we proceed in the examination of this prophecy it will make us all become Christians."—BISHOP WATSON.

Joy.

THE ransomed of the Lord shall return, and come to Zion with songs and everlasting joy upon their heads: they shall obtain joy and gladness, and sorrow and sighing shall flee away.—BIBLE.

HE that to the best of his power has secured the final stake, has a perennial fountain of joy within him. He is satisfied from himself. They, his reverse, borrow all from without. Joy wholly from without is false, precarious, and short. From without it may be gathered; but, like gathered flowers, though fair and sweet for a season, it must soon wither and become offensive. Joy from within is like smelling the rose on the tree. It is more sweet and fair, it is lasting; and, I must add, immortal.—YOUNG.

TRUE joy is a serene and sober motion, and they are miserably out that take laughing for rejoicing. The seat of it is within, and there is no cheerfulness like the resolutions of a brave mind that has fortune under its feet.—SENECA.

Judgment.

MEN and things have both their proper points of view. Some require to be seen near to be judged well of; others are never so well judged of as at a distance.—LA ROCHEFOUCAULD.

How LITTLE do they see what is,
who frame

Their hasty judgments upon that
which seems! SOUTHEY.

A RIGHT judgment
Draws profit from all things we
see. SHAKESPEARE.

ASSOCIATE with men of good
judgment, for judgment is found
in conversation. And we make
another man's judgment ours, by
frequenting his company.—FUL-
LER.

Justice.

It is nothing but strict justice
if a man suffers from his own
deeds.—ARISTOTLE.

NOTHING can be honest which
is destitute of justice.—CICERO.

JUSTICE is the great interest of
man on earth. It is the ligament
which holds civilized beings and
civilized nations together. Where-
ever her temple stands, and so
long as it is duly honored, there is
a foundation for social security,
general happiness, and the im-
provement and progress of our
race. And whoever labors on this
edifice with usefulness and dis-
tinction, whoever clears its founda-
tions, strengthens its pillars,
adorns its entablatures, or contrib-
utes to raise its august dome still
higher in the skies, connects
himself in name, in fame and
character with that which is
and must be as durable as

the frame of human society.—
WEBSTER.

JUSTICE is itself the great stand-
ing policy of civil society; and
any eminent departure from it,
under any circumstances, lies
under the suspicion of being no
policy at all.—BURKE.

If thou hast the place of a mag-
istrate, deserve it by thy justice,
and dignify it with thy mercy.
Take heed of early gifts: an open
hand makes a blind eye. Be not
more apt to punish vice than to
encourage virtue. Be not too se-
vere, lest thou be hated; nor too
remiss, lest thou be slighted. So
execute justice that thou mayest be
loved; so execute mercy that thou
mayest be feared.—ENCHIRIDION.

JUSTICE is that virtue by which
we render to God, our neighbor,
and ourselves that which is their
due. It comprehends all our du-
ties, and to be just and to be vir-
tuous is the same thing.

THE only way to make the mass
of mankind see the beauty of
justice, is by showing them in
pretty plain terms the consequence
of injustice.—SIDNEY SMITH.

Justification.

If we look to the moral law
for justification, or even consol-
ation, we shall be miserably disap-
pointed. If we build upon our
baptism, duties, graces, tears, etc.,

we are cleaving to Mount Sinai, and cannot be saved till we are driven from these false confidences. We must only bring our wants and miseries to Christ, and depend alone upon his atonement.—WILCOX.

Kindness.

SINCE you can bear with your own, bear with other men's failings too.—SPANISH PROVERB.

HE that is sensible of no evil but what he feels, has a hard heart; and he that can spare no kindness from himself, has a narrow soul.—COLLIER.

I HAD rather never receive a kindness than never bestow one. Not to return a benefit is the greater sin, but not to confer it is the earlier.—SENECA.

IN the intercourse of social life it is by little acts of watchful kindness, recurring daily and hourly—and opportunities of doing kindnesses, if sought for, are forever starting up; it is by words, by tones, by gestures, by looks, that affection is won and preserved. He who neglects these trifles, yet boasts that, whenever a great sacrifice is called for, he shall be ready to make it, will rarely be loved. The likelihood is he will not make it: and if he does, it will be much rather for his own sake than for his neighbors.

LIFE is made up, not of great sacrifices or duties, but of little things, in which smiles, and kindnesses, and small obligations, given habitually, are what win and preserve the heart, and secure comfort.—SIR H. DAVY.

A KIND word in return for an unkind one is kindness that is felt.

Knowledge.

ALL false practices and affectations of knowledge are more odious to God, and deserve to be so to men, than any want or defect of knowledge can be.—SPRAT.

I HAVE taken much pains to know everything that was esteemed worth knowing among men, but with all my disquisitions and readings nothing now remains with me to comfort me at the close of life but this passage of St. Paul: "It is a faithful saying, and worthy of all acceptance, that Christ Jesus came into the world to save sinners." To this I cleave, and herein I find rest.—SELDEN.

THE wise carry their knowledge as they do their watches, not for display, but for use.

IF a man empties his purse into his head, no man can take it away from him. An investment in knowledge always pays the best interest.—FRANKLIN.

IF no use be made of the labors of past ages, the world must always remain in the infancy of knowledge.—DR. S. JOHNSON.

KNOWLEDGE and virtue are the pillars of state, the true bases of liberty and happiness.

NO MAN is nearer the knowledge of truth than he who is sensible that whatever discoveries he makes in things divine, there yet remain more to be made.—ST. LEON.

Knowledge, Imperfect.

THIS world is like a battle-field full of little hills and hollows; and to each soldier in the war the small valley where he fights seems the whole, or at least the chief part of the field. He cannot see the contest on the other side of the hill; and he thinks, in his small judgment, that as go things in his hollow, so goes the whole battle. Thus either his defeat or his victory looks to him of far more consequence than it really is. But God looks at things by the whole, and in heaven he will show them so to us.—H. W. BEECHER.

WHAT availeth knowledge without the fear of God? An humble ignorant man is better than a proud scholar, who studies natural things and knows not himself. The more thou knowest

the more grievously shalt thou be judged. Many get no profit by their labor because they contend for knowledge rather than for a holy life; and the time shall come when it shall more avail thee to have subdued one lust than to have known all mysteries.—TAYLOR.

To know thyself, in others self discern;
Wouldst thou know others, read thyself and learn.

SCHILLER—BULWER.

KNOWLEDGE does not comprise all that is contained in the large term of education. The feelings are to be disciplined, the passions are to be restrained; true and worthy motives are to be inspired. A profound religious feeling is to be instilled, and pure morality inculcated under all circumstances. All this is comprised in education.—WEBSTER.

DESIREST thou knowledge? know the end of thy desire. Is it only to know? then it is curiosity. Is it because thou mayest be known? then 'tis vanity. If because thou mayest edify, it is charity; if because thou mayest be edified, it is wisdom. That knowledge turns to mere excrement that hath not some heat of wisdom to digest it.—ENCHIRIDION.

THE highest and most profitable learning is the knowledge of ourselves. To have a low opinion of

our own merits, and to think highly of others, is an evidence of wisdom. Therefore, though thou seest another openly offend and commit sin, take thence no occasion to value thyself for superior goodness, since thou canst not tell how long thou wilt be able to persevere in the narrow path of virtue. All men are frail, but thou shouldst reckon none so frail as thyself.—**THOMAS A KEMPIS.**

I ATTRIBUTE the little I know to my not having been ashamed to ask for information, and to my rule of conversing with all descriptions of men on those topics that form their own peculiar professions and pursuits.—**LOCKE.**

EVERY increase of knowledge may possibly render depravity more depraved, as well as it may increase the strength of virtue. It is in itself only power, and its value depends on its application.—**SIDNEY SMITH.**

HE who always seeks more light the more he finds, and finds more the more he seeks, is one of the few happy mortals who take and give in every point of time. The tide and ebb of giving and receiving is the sum of human happiness, which he alone enjoys who always wishes to acquire new knowledge, and always finds it.—**LAVATER.**

THERE is no difference between knowledge and temperance, for he

who knows what is good and embraces it, and who knows what is bad and avoids it, is learned and temperate. But they who know very well what ought to be done, and yet do quite otherwise, are ignorant and stupid.—**SOCRATES.**

THE profoundly wise do not declaim against superficial knowledge in others so much as the profoundly ignorant. On the contrary, they would rather assist it with their advice than overwhelm it with their contempt, for they know that there was a period when even a Bacon or a Newton were superficial, and that he who has a little knowledge is far more likely to get more than he that has none.—**COLTON.**

KNOWLEDGE will not be won without pains and application. A few parts of it are easy, but most parts are difficult of access. We must proceed by sap and battery, and when the breach is practicable, you have nothing to do but to press boldly on and enter. It is troublesome, and requires deep digging to come at pure waters, but when you come to the spring it will rise and meet you, and amply reward your pains. The entrance into knowledge, and the first passage, are oftentimes very narrow, dark, and tiresome; but the rooms are spacious and well furnished, the country is large, and every prospect entertaining. You need not wonder that fine countries

have straight avenues, when the regions of happiness, like those of knowledge, are shut to lazy travelers, and the way to heaven itself is narrow. Common things are easily attained, and nobody values what lies in everybody's way. What is excellent is placed out of ordinary reach; but this should excite us to aspire after it, and use our utmost endeavors to excel in all useful knowledge.—**FELTON.**

Labor.

SUCH is the constitution of man that labor may be styled its own reward; nor will any external incitements be requisite if it be considered how much happiness is gained, and how much misery escaped, by frequent and violent agitation of the body.—**JOHNSON.**

LABOR is one of the great elements of society, the great substantial interest on which we all stand. Not feudal service or predial toil, or the irksome drudgery by one race of mankind subjected on account of their color to another; but labor, intelligent, manly, independent, thinking and acting for itself, earning its own wages, accumulating those wages into capital, educating childhood, maintaining worship, claiming the right of the elective franchise, and helping to uphold the great fabric of the state. That is American

labor, and all my sympathies are with it, and my voice till I am dumb will be for it.—**DANIEL WEBSTER.**

Laws.

A PRINCE who falleth out with laws breaketh with his best friends.—**SAVILLE.**

THE law is the standard and guardian of our liberty, it circumscribes and defends it; but to imagine liberty without a law, is to imagine every man with his sword in his hand to destroy him who is weaker than himself; and that would be no pleasant prospect to those who cry out most for liberty.—**CLARENDON.**

LAWS are like cobwebs which may catch small flies, but let wasps and hornets break through.—**SWIFT.**

Learning.

LEARNING gives us a fuller conviction of the imperfections of our nature, which, one would think, might dispose us to modesty; for the more a man knows the more he discovers his ignorance.—**COLLIER.**

THE end of learning is to know God, and out of that knowledge to love him, and to imitate him as

we may the nearest, by possessing our souls of true virtue.—MILTON.

LEARNING is wealth to the poor, an honor to the rich, an aid to the young, and a support and comfort to the aged.

Leisure.

HE hath no leisure who useth it not.—PROVERB.

LEISURE is pain; takes off our chariot wheels;
How heavily we drag the load of life!

Blest leisure is our curse; it makes us wander. YOUNG.

LEISURE is a treasure if rightly improved, a terrible curse if abused.

Liberality.

LIBERALITY consists not so much in giving a great deal as in giving seasonably.—BRUYERE.

SOME are unwisely liberal, and more delight to give presents than to pay debts.—SIR P. SIDNEY.

Liberty.

RELIGION and government must be allowed to be the greatest of all national concerns; and to enjoy

complete liberty in respect to these important objects, is to enjoy the greatest civil and religious freedom that any nation can possibly possess.—DR. EMMONS.

LIBERTY is the right of every human creature, as soon as he breathes the vital air; and no human law can deprive him of that right, which he derives from the law of nature.—WESLEY.

LIBERTY is to the collective body what health is to every individual body. Without health no pleasure can be tasted by man; without liberty no happiness can be enjoyed by society.—BOLINGBROKE.

NOTHING can be of so much consequence to us as liberty. It is the foundation of all honor, and the chief privilege and glory of our natures.—PRICE.

THE only liberty that is valuable is a liberty connected with order, that not only exists along with order and virtue, but which cannot exist at all without them. It inheres in good and steady government, as in its substance and vital principle.—BURKE.

O LIBERTY, thou goddess, heavenly bright,
Profuse of bliss, and pregnant with delight!
Eternal pleasures in thy presence reign,

And smiling plenty loads thy wanton train;
 Eased of her load, subjection grows more light,
 And poverty looks cheerful in thy sight;
 Thou mak'st the gloomy face of nature gay,
 Giv'st beauty to the sun, and pleasure to the day.

ADDISON.

THE liberty of a people consists in being governed by laws which they have made themselves. Under whatsoever form it be of government, the liberty of a private man in being master of his own time and actions as far as consists with the laws of God and of his country.—COWLEY.

'Tis liberty alone that gives the flower
 Of fleeting life its luster and perfume;
 And we are weeds without it.

ADDISON.

Lies.

THERE is scarce a time when men meet together when they could not, if they listened for it, hear the sharp, shrill singing of ten thousand petty lies buzzing around them. Men have violated truth so long that they have come to lie almost unconsciously.—H. W. BEECHER.

Life.

LIFE can never be better adventured than when it shall be gain to lose it.—HALL.

SO LIVE with men as considering always that God sees thee. So pray to God as if every man heard thee. Do nothing which thou wouldst not have God see done. Desire nothing which may either wrong thy profession to ask, or God's honor to grant.—BISHOP HENSHAW.

LIFE was given for noble purposes, and, therefore, we must not part with it foolishly. It must not be thrown up in a pet, nor sacrificed to a quarrel, nor whined away in love.—COLLIER.

THE preservation of life should be only a secondary concern; the direction of it, the principal.

THE history of a man's own life is to himself the most interesting history in the world, next to that of the Scriptures. Every man is an original and solitary character. None can either understand or feel the book of his own life like himself. The lives of other men are to him dry and vapid when set beside his own. He enters very little into the spirit of the Old Testament who does not see God calling on him to turn over the pages of this history when he says to the Jew, "Thou shalt remem-

ber all the way which the Lord thy God led thee these forty years." He sees God teaching the Jew to look at the records of his deliverance from the Red Sea, of the manna showered down on him from heaven, and of the Amalekites put to flight before him. There are such grand events in the life and experience of every Christian. It may be well for him to review them often.—CECIL.

MEN complain that life is short, and yet throw away much of it, and are weary of many of its parts. They complain that the day is long, and the night is long, and they want company, and seek their arts to drive the time, and then weep because it is gone too soon.

SEIZE, mortals! seize the transient hour:

Improve each moment as it flies:
Life's a short summer, man a flower:

He dies, alas! how soon he dies!

NOR love thy life, nor hate, but
what thou liv'st

Live well. MILTON.

I CONGRATULATE you and myself that life is fast passing away. What a superlatively grand and consoling idea is that of death! Without this radiant idea, this delightful morning-star, indicating that the luminary of eternity is going to rise, life would, to my view, darken into midnight mel-

ancholy. O, the expectation of living here, and living thus always, would be indeed a prospect of overwhelming despair! But thanks to that fatal decree that dooms us to die; thanks to that Gospel which opens the visions of an endless life; and thanks above all to that Saviour-friend who has promised to conduct the faithful through the sacred trance of death, into scenes of paradise and everlasting delight.—JOHN FOSTER.

TO COMPLAIN that life has no joys, while there is a single creature whom we can relieve by our bounty, assist by our counsels, or enliven by our presence, is to lament the loss of that which we possess, and is just as rational as to die of thirst with the cup in our hands.—FITZOSBORNE.

WE bring into the world with us a poor, needy, uncertain life, short at the longest, and unquiet at the best; all the imaginations of the witty and the wise have been perpetually busied to find out the ways how to revive it with pleasures, or relieve it with diversions; how to compose it with ease, and settle it with safety. To some of these ends have been employed the institutions of lawgivers, the reasonings of philosophers, the inventions of poets, the pains of laboring, and the extravagances of voluptuous men. All the world is perpetually at work about nothing else, but only that our poor

mortal lives should pass the easier and happier for that little time we possess them, or else end the better when we lose them.—SIR W. TEMPLE.

It is very wonderful to see persons of the best sense passing away a dozen hours together in shuffling and dividing a pack of cards, with no other conversation but what is made up of a few game phrases, and no other ideas but those of black or red spots ranged together in different figures. Would not a man laugh to hear any one of this species complaining that life is short?—SPECTATOR.

KEEP forever in view the momentous value of life; aim at its worthiest use, its sublimest end; spurn with disdain those foolish trifles and frivolous vanities which so often consume life, as the locusts did Egypt; and devote yourself, with the ardor of a passion, to attain the most divine improvements of the human soul. In short, hold yourself in preparation to make the transition to another life, whenever you shall be claimed by the Lord of the world.—JOHN FOSTER.

LIFE, like every other blessing,
Derives its value from its use alone.
JOHNSON.

THOUGH our life be short and uncertain, yet it is a great deal that we may do by way of preparation for another world, if we begin and set out betimes, and be good husbands

of the present opportunities. It is a great way that we may go in a short time, if we be always moving and pressing forward. But the mischief is, many men pass fifty or sixty years in the world, and when they are just going out of it they bethink themselves, and step back, as it were, to do something which they had all this while forgot; namely, the main business for which they came into the world, to repent of their sins and reform their lives, and make their peace with God, and in time to prepare for eternity. This, which is forgotten and deferred to the last, ought to have been first thought of, and to have been made the great business of their whole lives.—TILLOTSON.

LIFE is made up, not of great sacrifices or duties, but of little things, in which smiles, and kindnesses, and small obligations, given habitually, are what win and preserve the heart, and secure comfort.—SIR H. DAVY.

LIFE, all life, is expenditure: we have it, but as continually losing it; we have the use of it, but as continually wasting it. Suppose a man confined in some fortress, under the doom to stay there until his death; and suppose there is for his use a dark reservoir of water, to which it is certain none can ever be added. He knows, suppose, that the quantity is not very great; he cannot penetrate

to ascertain how much, but it may be very little. He has drawn from it, by means of a fountain, a good while already, and draws from it every day. But how would he feel each time of drawing, and each time of thinking of it? Not as if he had a perennial spring to go to; not, "I have a reservoir, I may be at ease." No; but, "I had water yesterday; I have water to-day; but my having had it, and my having it to-day, is the very cause I shall not have it on some day that is approaching. And at the same time I am compelled to this fatal expenditure!" So of our mortal, transient life! And yet men are very indisposed to admit the plain truth, that life is a thing which they are in no other way possessing than as necessarily consuming; and that even in this imperfect sense of possession, it becomes every day less a possession!—JOHN FOSTER.

If we do not weigh and consider to what end this life is given us, and thereupon order and dispose it aright, pretend what we will to the arithmetic, we do not, we cannot, so much as number our days in the narrowest and most limited signification.—CLARENDON.

OUR life is but a passage to eternity; it ought therefore to be filled up with meditations on it and preparations for it. Who would not deny himself for a time, that he may enjoy himself forever?

Remember, you are at the door of eternity, and have better work to do than to trifle away time. Those hours which you spend in devotion, or in doing good, are the best of your time, and will have the sweetest influence on your last hours.—IS. MASON.

THE conclusion at which I have arrived is, that without temperance there is no health; without virtue no order; without religion no happiness; and that the sum of our being is to live wisely, soberly, and righteously.—M'DONOUGH.

THE last act of life is sometimes like the last number in a sum, ten times greater than all the rest.—COLLIER.

LIVE every day as though it were your last,
And make each day a critic on the past.

UNLESS you live in Christ you are dead to God.—R. HILL.

THIS life is a passage, not a port.

LIFE, like an ill-gotten estate, consumes insensibly, in despite of all imaginable frugality. Infancy is a state of hope, and has the tenderness of parents, or the compassion of strangers to support it; youth, like a blossom, gives us beauty in hand and fruit in prospect; but age grows worse and

worse upon the progress, sinks deeper in sorrow and neglect, and has no relief to expect but the grave.—COLLIER.

LIFE's the flourishing array
Of the proud summer meadow,
which to-day
Wears her green plush, and is to-
morrow hay. QUARLES.

THE shortest and surest way to live with honor in the world, is to be in reality what we would appear to be; and if we observe, we shall find that all humane virtues increase and strengthen themselves by the practice and experience of them.—SOCRATES.

LIFE bears us on like the stream of a mighty river. We may be shipwrecked, but we cannot be delayed; for, rough or smooth, the river hastens toward its home, till the roar of the ocean is in our ears, and the waves beneath our feet, and the floods are lifted up around us, and we take our leave of earth and its inhabitants, until of our further voyage there is no witness save the Infinite and Eternal.

THE time of life is short;
To spend that shortness basely,
'twere too long.

SHAKSPEARE.

LIFE is a wonderful gift. It dwells in beasts to go out and never to be let in again; but it

dwells in man as a spark of God's own kindling, which is never to be extinguished, but to burn for ever and ever.—R. HILL.

As THE rose-tree is composed of the sweetest flowers and the sharpest thorns, as the heavens are sometimes overcast, alternately tempestuous and serene, so is the life of man intermingled with hopes and fears, with joys and sorrows, with pleasures and with pains.—BURTON.

INFANCY, adolescence, manhood,
age,
Are always moving onward, al-
ways losing
Themselves in one another, lost
at length
Like undulations on the strand of
death.
The sage of threescore years and
ten looks back,
With many a pang of lingering
tenderness,
And many a shuddering conscience-
fit, on what
He has been, is not, cannot be
again,
Nor trembles less with fear and
hope to think
What he is now he cannot long
continue,
And what he must be through un-
counted ages.

To ENJOY long life is almost the universal wish; and as it seems natural, it cannot be altogether unlawful; but it should always be

formed in submission to God, for who can tell whether in wishing for long life we do not wish for a prolongation of distress and misery? We may live till we behold the death of all that we love, or survive all who love us; we may outlive our reputation, and be a burden to ourselves and others. He therefore that prays for long life, in fact prays for sickness and sorrow, and if it comes upon him he must not complain.—DR. BLAIR.

A HOLY life, spent in the service of God and in communion with him, is, without doubt, the most pleasant and comfortable life that any man can live in this world.—MELANCTHON.

THERE is nothing which must end, to be valued for its continuance. If hours, days, months, and years pass away, it is no matter what hour, what day, what month, or what year we die. The applause of a good actor is due to him at whatever scene of the play he makes his exit. It is thus in the life of a man of sense. A short life is sufficient to manifest him a man of honor and virtue. When he ceases to be such he has lived too long; and while he is such it is of no consequence to him how long he shall be so, provided he is so to his life's end.

THE web of our life is of a mingled yarn, good and ill together; our virtues would be proud if our

faults whipped them not; and our crimes would despair if they were not cherished by our virtues.—SHAKSPEARE.

HE lives long that lives well, and time misspent is not lived but lost. Besides, God is better than his promise, if he takes from him a long lease and gives him a freehold of a better value.—FULLER.

Love.

A SMALL favor from some noble personage is a high obligation. If a king from his throne only vouchsafes us a favorable look, we go away delighted; but when we think of the King of kings giving his only Son to die for us, nothing can be imagined in any degree comparable to such love as this. And when we consider that we were then enemies to his Divine Majesty, and had deserved eternal death from his justice, well it may be said that God not only declares but commands his love. He makes it appear wonderful and illustrious to us, in that, while we were yet sinners, Christ died for us. This is the most matchless instance of love mortal ears ever heard, or the thoughts of any heart can conceive. This is the strongest fire we can possibly stand by to have our frozen hearts warmed and inflamed. O come hither, then, and frequently behold the wonderful beneficence of God

to us! Let us think properly of the love of God, and surely we shall be overcome, surely we shall be captives of such almighty triumphant love!—HERVEY.

NOTHING melts and conquers like love. This has been proved to us by the love of Christ.—R. HILL.

No CORD or cable can draw so forcibly or bind so fast as love can do with a single thread.—BURTON.

IN love the freshness and charm of youth have caught men's attention, and they have pronounced the first love best. But it is the poorest. One does not know how to love till he has felt the discipline of life. Young love is a flame; very pretty, often very hot and fierce, but still only light and flickering. The love of the older and disciplined heart is as coals; deep-burning, unquenchable.—H. W. BEECHER.

If legislators were to meet together to make a law for the universal good of mankind, could they make one equal to that "Thou shalt love thy neighbor as thyself?"—R. HILL.

SCORN no man's love, though of mean degree;
Much less make any one thine enemy. HERBERT.

God only requires of his adult children that their hearts be truly purified, and that they offer him continually the wishes and vows that naturally spring from perfect love. For these desires, being the genuine fruits of love, are the most perfect prayers that can spring from it.—JOHN WESLEY.

LET us not love those things much which we are not sure to live long to love, nor to have long if we should.—FULLER.

If thou neglectest thy love to thy neighbor, in vain thou professest thy love to God; for by thy love to God thy love to thy neighbor is gotten, and by thy love to thy neighbor thy love to God is nourished.—QUARLES.

"LOVE covers a multitude of sins." When a scar cannot be taken away the next kind office is to hide it. Love is never so blind as when it is to spy faults. It is like the painter who, being to draw the picture of a friend having a blemish in one eye, would picture only the other side of his face. It is a noble and great thing to cover the blemishes and to excuse the failings of a friend, to draw a curtain before his stains, and to display his perfections; to bury his weaknesses in silence, but to proclaim his virtues upon the housetop.—SOUTH.

THE love of God! who can fathom it? We soon cloy with

honey; 'tis not very hard to satisfy ourselves with sugar; even of bread we may tire. But who ever tired of air? All day we breathe it, at morning, at noon, at night, all night, all our lives, and we are not weary. Love is the vital air of the soul.—H. W. BEECHER.

LIFE without love—O! it would be
 A world without a sun;
 Cold as the snow-capped mountain;
 dark—
 A myriad nights in one.
 A barren scene, without one spot
 Of green amid the waste,
 Without one blossom of delight,
 Of feeling, or of taste.

Lying.

WE gain nothing by lying but the disadvantage of not being credited when we speak the truth.—ARISTOTLE.

Madness.

IT is a madness to run away from punishment, and not from sin.—HALL.

O MADNESS to think use of strongest wines
 And strongest drinks our chief support of health,
 When God with these forbidden made choice to rear

His mighty champion, strong above compare,
 Whose drink was only from the liquid brook. MILTON.

Magnanimity.

HE who, being master of the fittest moment to crush his enemy, magnanimously neglects it, is born to be a conqueror.—LAVATER.

MAGNANIMITY is sufficiently defined by its name; yet we may say of it that it is the good sense of pride, and the noblest way of acquiring applause. It renders the soul superior to the troubles, disorders, and emotions which the appearance of great danger might excite, and it is by this quality that heroes maintain their tranquillity, and preserve the free use of their reason in the most surprising and dreadful accidents. It admires the same quality in an enemy; and fame, glory, conquests, desire of opportunities to pardon and oblige their opposers, are what glow in the minds of the brave.—STRETCH.

Malice.

TO PASS a hard and ill-natured reflection upon an undesigning action; to invent, or which is equally bad, to propagate a vexatious report, without color and

grounds; to plunder an innocent man of his character and good name, a jewel which perhaps he has starved himself to purchase, and probably would hazard his life to secure; to rob him at the same time of his happiness and peace of mind, perhaps his bread; the bread, may be, of a virtuous family; and all this, as Solomon says of the madman who casteth firebrands, arrows, and death, and saith, "Am I not in sport?" all this out of wantonness, and oftener from worse motives; the whole appears such a complication of badness as requires no words or warmth of fancy to aggravate.—STERNE.

MALICE is a thing full of impatience, and hates delay of execution next to mercy.—HALL.

MALICE scorned, puts out itself; but argued, gives a kind of credit
To a false accusation.

MASSINGER.

MALICE drinks one half of its own poison.—SENECA.

THE malicious man is so much no man's foe as his own, for while he is out of charity with others, God is so with him. If he loved himself he would not hate his brother. I will love all men for his sake that made them. But the Christian, because he is God's son, I will love him doubly for

his own sake, for his Father's sake.—BISHOP HENSHAW.

WHOEVER feels pain in hearing a good character of his neighbor will feel a pleasure in the reverse. And those who despair to rise in distinction by their virtues are happy if others can be depressed to a level with themselves.—FRANKLIN.

I HAVE taken particular pleasure in reading the accounts of the sayings and behavior of the old philosophers respecting malice and detraction. "The way to silence calumny," says Bias, "is always to be exercised in that which is praiseworthy." Socrates, after being sentenced to death, told his friends that he had always accustomed himself to regard truth and not censure, and therefore he was not troubled at his condemnation, because he was not guilty. Epictetus says: "If any one speaks ill of thee, consider whether it be true or not. If it be true, reform thyself; if it be false, thou hast the comforts of innocence." Above all we should take notice of what Plato said upon this subject, being told that he had many enemies that spoke ill of him. "It is no matter," said he, "I will endeavor so to live that none shall believe them." This is the best way of drawing the sting out of reproaches, and a good method to avoid sinful anger and revenge for malice and inju-

ries, as well as to make even slander turn to our benefit.—GUARDIAN.

Man.

It is only the man supremely holy, who, by the faculty of knowing thoroughly and comprehending perfectly the primitive laws of living beings, is worthy of possessing supreme authority and commanding men; who, by possessing a soul grand, firm, constant, and imperturbable, is capable of making justice and equity reign; who, by his faculty of being always honest, simple, upright, grave, and just, is capable of attracting respect and veneration; who, by his faculty of being clothed with the ornaments of the mind and the talents procured by assiduous study, and by the enlightenment that is given by an exact investigation of the most hidden things and the most subtle principles, is capable of discerning with accuracy the true from the false, and good from evil.—CONFUCIUS.

If man is not made for God, why is he happy only in God? If man is made for God, why is he opposed to God?—PASCAL.

MAN is like a watch; if evening and morning he is not wound up with prayer and circumspection he is unprofitable and false, or serves to mislead.—FELTHAM.

THOSE who say that man is too insignificant to merit communion with God should be very great to judge of it.—PASCAL.

MAN is the world's high priest; he doth present

The sacrifice for all; while they below

Unto the service mutter an assent,

Such as springs use that fall, and winds that blow.

HERBERT.

HE is worthy of honor who will eth the good of every man; and he is much unworthy thereof who seeketh his own profit, and oppresseth others.—CICERO.

MEN sometimes affect to deny the depravity of our race; but it is as clearly taught in the lawyer's office, and in the court of justice, as in the Bible itself.—EDWARDS.

MAN is no sooner made than he is set to work. Neither greatness nor perfection can privilege a folded hand. How much more cheerfully we go about our business, so much nearer we come to our paradise.—BISHOP HALL.

MAN, as he consists of a double nature, flesh and spirit, so is he placed in a middle rank, between an angel, which is a spirit, and a beast, which is flesh, partaking of the qualities and performing the

acts of both. He is angelical in his understanding, in his sensual affections bestial; and to whether of these he most incline and comforteth himself, that part wins more of the other, and gives a denomination to him; so as he that was before half angel, half beast, if he be drowned in sensuality, hath lost the angel and is become beast; if he be wholly taken up with heavenly meditations, he hath quit the beast and is improved angelical. It is hard to hold an equal temper; either he must degenerate into a beast or be advanced to an angel.—BISHOP HALL.

MAN being made a reasonable, and so a thinking creature, there is nothing more worthy of his being than the right direction and employment of his thoughts, since upon this depends both his usefulness to the public, and his own present and future benefit in all respects.—WM. PENN.

IF a man's conduct shows that he thinks more of treasure on earth than of treasure in heaven; and if, when he has got the world, or some part of it, he hugs it close, and appears exceedingly reluctant to let even a little of it go for pious and charitable uses, though God promises him a thousandfold more in heaven for it, he gives not the least evidence of his being weaned from the world, or that he prefers heavenly

things to the things of this world. Judging by his practice, there is sad reason to believe that his profession is in vain.—PRESIDENT EDWARDS.

NATURALLY, men are prone to spin themselves a web of opinions out of their own brain, and to have a religion that may be called their own. Men are far readier to make themselves a faith, than to receive that which God hath formed to their hands; and they are far readier to receive a doctrine that tends to their carnal commodity, or honor, or delight, than one that tends to self-denial.—BAXTER.

THE proverbial wisdom of the populace at gates, on roads, and in markets, instructs the attentive ear of him who studies man more fully than a thousand rules ostentatiously arranged.—LAVATER.

How poor, how rich, how abject,
how august,
How complicate, how wonderful
is man!
Distinguished link in being's end-
less chain!
Midway from nothing to the
Deity!
Dim miniature of greatness abso-
lute!
An heir of glory! a frail child of
dust!
Helpless immortal! insect infi-
nite!
A worm! a God! YOUNG.

THERE is a diabolical trio existing in the natural man, implacable, inextinguishable, co-operative and consentaneous; pride, envy, and hate: pride, that makes us fancy we deserve all the goods that others possess; envy, that some should be admired while we are overlooked; and hate, because all that is bestowed on others diminishes the sum we think due to ourselves.—COLTON.

NO MAN was ever endowed with a judgment so correct and judicious, in regulating his life, but that circumstances, time, and experience would teach him something new, and apprise him that of those things with which he thought himself the best acquainted he knew nothing; and that those ideas, which in theory appeared the most advantageous, were found, when brought into practice, to be altogether inapplicable.—TERENCE.

GOD has given to every man a peculiar constitution. No man is to say, "I am such or such a man, and I can be no other. Such or such is my way, and I am what God made me." This is true in a sound sense; but, in an unsound sense, it has led men foolishly and wickedly to charge their eccentricities, and even their crimes, on God. It is every man's duty to understand his own constitution, and to apply to it the rein or the spur as it may need. All men can-

not do, nor ought they to do all things in the same way, nor even the same things. But there are common points of duty on which all men of all habits are to meet. The free horse is to be checked, perhaps up hill, and the sluggish one to be urged. But the same spirit which would have exhausted itself before shows itself probably in resistance down hill, when he feels the breeching press upon him, but he must be whipped out of his resistance.—CECIL.

LIKE leaves on trees the race of man is found,
Now green in youth, now withering on the ground.
Another race the following spring supplies,
They fall successive, and successive rise.
So generations in their course decay,
So flourish these when those are passed away.

A MAN who has liberty to draw without limit upon a wealthy friend will not be apprehensive of want, though his own resources may be scanty. Let us not be fearful. Elijah was faint with his journey, and requested that he might die; but angels brought him food from heaven, and in the strength of that meal he traveled forty days, even to Horeb, the mount of God.

WHEN bad men combine the good must associate, else they will

fall, one by one, an unpitied sacrifice in a contemptible struggle.—
BURKE.

Who dares do all that may become
a man,
And dares no more, he is a man
indeed. SHAKSPEARE.

IF there are men whose weak point has never appeared, it is because it has never been properly sought for.—LA ROCHEFOUCAULD.

IF you desire to have his picture, here it is: the true gentleman is one that is God's servant, the world's master, and his own man; his virtue is his business, his study his recreation, contentedness his rest, and happiness his reward. God is his father, the Church is his mother, the saints his brethren, all that need him his friends, and heaven his inheritance. Religion is his mistress, piety and justice her ladies of honor, devotion is his chaplain, chastity his chamberlain, sobriety his butler, temperance his cook, hospitality his housekeeper, prudence his steward, charity his treasure, piety his mistress of the house, and discretion the porter to let in and out as is most fit. Thus is his whole family made up of virtues, and he the master of his family. He is necessitated to take the world in his way to heaven; but he walks through it as fast as he can, and all his business by the way is to make himself and oth-

ers happy. Take him all in two words, he is a man and a Christian.—CLEMENT ELLIS.

TELL me what are the prevailing sentiments that occupy the minds of your young men, and I will tell you what is to be the character of the next generation.—BURKE.

A WISE and good man will turn examples of all sorts to his own advantage. The good he will make his patterns, and strive to equal or excel them. The bad he will by all means avoid.—THOMAS A KEMPIS.

MAN, in society, is like a flower
Blown in its native bud. 'Tis
there alone
His faculties expanded in full
bloom
Shine out, there only reach their
proper use. COWPER.

DIOGENES, being asked who were the noblest men in the world, replied, those who despise riches, glory, pleasures, and lastly, life; who overcome the contrary of all those things, namely, poverty, infamy, pain, and death, bearing them with an undaunted mind. And Socrates, being asked what true nobility was, answered, temperance of mind and body.

Good men are the stars, the planets, of the age wherein they live, and illustrate the times. God

did never let them be wanting in the world: as Abel, for an example, of innocency; Enoch, of purity; Noah, of trust in God's mercies; Abraham, of faith; and so of the rest.—BEN JONSON.

YOU ought so much the more to be afraid to offend a godly man, as he is the more ready to pardon, because 'tis the greatest impiety to abuse a man who is provoked at no affront; and the Lord more severely revenges him who doth not desire to be revenged.—ST. PAULIN.

A MAN has no more right to say an uncivil thing than to act one; no more right to say a rude thing to another than to knock him down.—JOHNSON.

A MAN'S best monument is his virtuous actions. Foolish is the hope of immortality and future praise by the cost of senseless stone, when the passenger shall only say, Here lies a fair stone and a filthy carcass. That only can report thee rich; but for other praises, thyself must build thy monument alive, and write thy own epitaph in honest and honorable actions, which are so much more noble than the other, as living men are better than dead stones. Nay, I know not if the other be not the way to work a perpetual succession of infamy, while the censorious reader, upon occasion thereof, shall comment

upon thy bad life; whereas in this every man's heart is a tomb, and every man's tongue writeth an epitaph upon the well-behaved. Either I will procure me such a monument to be remembered by, or else it is better to be inglorious than infamous.—HALL.

THE esteem of wise and good men is the greatest of all temporal encouragements to virtue; and it is a mark of an abandoned spirit to have no regard to it.—BURKE.

WHAT have we to do but to eat and drink, like horses or like swine; but to sport and play, like children or apes; but to bicker and scuffle about trifles and impertinences, like idiots? What, but to scrape and scramble for useless pelf; to hunt after empty shows and shadows of honor, or the vain fancies and dreams of men? What, but to wallow or bask in sordid pleasures, the which soon degenerate into remorse and bitterness? to which sort of employments were a man confined, what a pitiful thing would he be, and how inconsiderable were his life! Were a man designed only, like a fly, to buzz about here for a time, sucking in the air and licking the dew, then soon to vanish back into nothing, or to be transformed into worms, how sorry and despicable a thing were he! and such without religion we should be. But it supplieth us with business of a most worthy nature and

lofty importance; it setteth us upon doing things great and noble as can be; it engageth us to free our minds from all fond conceits, and cleanse our hearts from all corrupt affections; to curb our brutish appetites, to tame our wild passions, to correct our perverse inclinations, to conform the dispositions of our soul and the actions of our life to the eternal laws of righteousness and goodness. It putteth us upon the imitation of God, and aiming at the resemblance of his perfections; upon obtaining a friendship, and maintaining a correspondence with the High and Holy One; upon fitting our minds for conversation and society with the wisest and purest spirits above; upon providing for an immortal state; upon the acquist of joy and glory everlasting. It employeth us in the divinest actions of promoting virtue, of performing beneficence, of serving the public, and doing good to all; the being exercised in which things doth indeed render a man highly considerable, and his life excellently valuable.—BARROW.

MAN on his death-bed hath a double prospect, which in his lifetime the interposition of pleasure and miseries debarred him from. The good man looks upward and sees heaven open, with Stephen and the glorious angels ready to carry up his soul. The wicked man looks downward and sees three terrible spectacles—death,

judgment, hell; one beyond another, and all to be passed thorough by his soul. I marvel not that the godly have been so cheerful in death that those torments, whose very sight hath overcome the beholders, have seemed easy to them. I marvel not that a wicked man is so loth to hear of death, so dejected when he feeleth sickness, and so desperate when he feeleth the pangs of death; nor that every Balaam would fain die the death of the righteous. Henceforth I will envy none but a good man; I will pity nothing so much as the prosperity of the wicked.—HALL.

HE knows very little of mankind who expects by any facts or reasoning to convince a determined party-man.—LAVATER.

NEVER expecting to find perfection in men, and not looking for divine attributes in created beings, in my commerce with my cotemporaries I have found much human virtue. I have seen not a little public spirit, a real subordination of interest to duty, and a decent and regulated sensibility to honest fame and reputation. The age unquestionably produces (whether in a greater or less number than in former times, I know not) daring profligates and insidious hypocrites. What then? Am I not to avail myself of whatever good is to be found in the world, because of the mixture of evil that

will always be in it? The smallness of the quantity in currency only heightens the value. They who raise suspicions on the good, on account of the behavior of ill men, are of the party of the latter.
—BURKE.

HE by whose writings the heart is rectified, the appetites counteracted, and the passions repressed, may be considered as not unprofitable to the great republic of humanity, even though his own behavior should not always exemplify his rules. His instructions may diffuse their influence to regions in which it will not be inquired, whether the author be good or bad; to times when all his faults and all his follies shall be lost in forgetfulness among things of no concern or importance to the world; and he may kindle in thousands and ten thousands that flame which burned but dimly in himself, through the fumes of passion or the damps of cowardice. The vicious moralist may be considered as a taper by which we are lighted through the labyrinth of complicated passions; he extends his radiance further than his heart, and guides all that are within view, but burns only those who make too near approaches.
—JOHNSON.

It has been found by the experience of mankind, that not even the best seasons of life are able to supply sufficient gratifications

without anticipating uncertain felicities. It cannot, surely, be supposed that old age, worn with labors, harassed with anxieties, and tortured with diseases, should have any gladness of its own, or feel any satisfaction from the contemplation of the present. All the comfort that now can be expected must be recalled from the past, or borrowed from the future: the past is very soon exhausted; all the events or actions of which the memory can afford pleasure are quickly recollected; and the future lies beyond the grave, where it can be reached only by virtue and devotion.

Piety is the only proper and adequate relief of decaying man. He that grows old without religious hope, as he declines into imbecility, and feels pains and sorrows incessantly crowding upon him, falls into a gulf of bottomless misery, in which every reflection must plunge him deeper, and where he finds only new gradations of anguish and precipices of horror.

MAN, know thyself; all wisdom centers there. YOUNG.

THE study of man is the doctrine of unisons and discords between ourselves and others. All men are either stationary, progressive, or retrograde. To know mankind we must know their company and pleasures, and therefore should borrow the eyes of the deaf and the ears of the blind. Actions,

looks, words, gestures, and steps form the alphabet by which you may spell characters. Three things characterize man, person, fate, and merit; the harmony of these constitutes real grandeur. Who censures with modesty will praise with sincerity. All great minds sympathize.—LAVATER.

MAN is an apostate creature, fallen from his high original, and depraved in all his faculties; prone to evil, which is natural and easy to him, but disinclined to virtue, which is difficult and laborious; not slightly tainted with sin, but radically and to the very root. This has always been the condition of man since the fall, in ancient and modern times, in barbarous or civilized nations; and whether we read, or hear, or act, or think, or feel, the same humiliating lesson is forced upon us. Take even the best of the human species, the watchful, the diligent, and self-denying Christian; go with him to his closet, and ask his opinion of the corruptions of the heart, and he will tell you that he knows it from self-observation, and every day's experience strengthens this conviction; yea, that every hour he feels fresh reason to deplore his want of simplicity in intention, his infirmity of purpose, his low views, his selfish, unworthy desires, his backwardness to set about his duty, and his languor and coldness in performing it; so that he finds

himself obliged continually to confess that he feels within him two opposite principles, and that he cannot do the things that he would.—WILBERFORCE.

THE opinions and manners of mankind are always changing, and we look in vain for any standard to fix any of these. In vain we suppose that what is now so well-established will always endure; systems of philosophy, which were once received and taught as infallible truths, are now exploded; modes of living, behaving, and spending time, as well as the pursuits of the busy and the entertainments of the gay, are frequently changing. As one wave effaces the ridge which the former had made on the sand by the sea-shore, so every succeeding age obliterates the opinions and modes of the preceding. But what is most remarkable, one man differs not more from another than the same man varies from himself in different periods of his age, and in different situations. In youth and in opulence everything almost appears agreeable; under sickness or sorrow almost everything is indifferent if not disgustful; nay, even at the same age and in the same situation some are continually changing their opinions and pursuits and acquaintances. Thus we see that the world is made up of nothing but unceasing rounds of fluctuation; it affords us nothing on which we can set up our rest, no

enjoyment or possession that we can properly call our own. When we have begun to be placed in such circumstances as we desired, and wish our lives to proceed in the same agreeable tenor, how often some unexpected event happens to disconcert all our schemes of happiness! either poverty comes, our friends die, our health declines, or something occurs to embitter our earthly enjoyments. — DR. BLAIR.

SO FAR as a man hath power to think or not to think, to move or not to move, according to the preference or direction of his own mind, so far is a man free. This liberty does not, strictly speaking, belong to the will only, but to the agent, and therefore free-will is, properly speaking, free agency, so that the idea of liberty is the idea of power in any agent to do or forbear any action, etc.—LOCKE.

MAN, though greatly fallen, yet has faculties whereby, through divine assistance, he may discern truth and hold it fast. When he is enabled to do this, he answers the end of his creation; when he is not, he suffers himself to be bent different ways, to float on uncertainties, and become fickle. The Scripture allows not to the irresolute the name of men, but they are called children tossed to and fro with every wind of doctrine. The fickle man is not fit for religion, for business, for friend-

ship: not for the first, for what denomination can comfortably receive him who often changes? not for the second, for what tradesman can form a connection with one upon whom there is no reliance? not for the third, for what person can place confidence in one who has often changed his friends, and may soon become a bitter enemy.—BISHOP ATTERBURY.

Mankind—(See MAN.)

Marriage.

IT is a happy match when the husband and the wife are one, not only in themselves, but in God; not more in flesh than in the Spirit.—HALL.

TWO PERSONS who have chosen each other out of all the species, with the design to be each other's mutual comfort and entertainment, have in that action bound themselves to be good-humored, affable, discreet, forgiving, patient, and joyful in respect to each other's frailties and imperfections to the end of their lives.—ADDISON.

MATCHES too commonly spring from sudden fancy, mere animal affection, or desire for money, rather than from deliberate choice of a suitable companion. In nothing do mankind more frequently play the fool. If they would be

guided by mutual affection, mature acquaintance, and sober reason and conscience, matrimonial connections would make marriages, and marriages would create strong and permanent natural affection and domestic happiness, which are not merchantable commodities, nor to be weighed in the balances with silver and gold.—SIMMONS.

A GREAT proportion of the wretchedness which has so often imbittered married life, I am persuaded, has originated in a negligence of trifles. Connubial happiness is a thing of too fine a texture to be handled roughly. It is a sensitive plant, which will not bear even the touch of unkindness; a delicate flower, which indifference will chill, and suspicion blast. It must be watered by the showers of tender affection, expanded by the cheering glow of kindness, and guarded by the impregnable barrier of unshaken confidence. Thus matured, it will bloom with fragrance in every season of life, and sweeten even the loneliness of declining years.

A GOOD husband will not deny his wife anything suitable within his circumstances. It adds to his pleasures to see her happy, and he does all he can to promote it. The good wife also is not only a prudent manager of the domestic affairs of her husband, but by her advice and conduct she increases his joys in prosperity, and lessens

his cares and sorrows in adversity. She is likewise the careful preserver of his health, and his kind and sympathetic attendant in sickness. Thus we see the superior advantages and pleasures of matrimony when two suitable persons are united as partners for life.—STRETCH.

REMEMBER that if thou marry for beauty thou bindest thyself all thy life for that which perchance will neither last nor please thee one year! and when thou hast it, it will be to thee of no price at all; for the desire dieth when it is attained, and the affection perisheth when it is satisfied.—SIR W. RALEIGH.

WHEN we see the avaricious and crafty taking companions to their tables and their beds without any inquiry but after farms and money; or the giddy and thoughtless uniting themselves for life to those whom they have only seen by the light of tapers; when parents make articles for children without inquiring after their consent; when some marry for heirs to disappoint their brothers, and others throw themselves into the arms of those whom they do not love, because they have found themselves rejected where they were more solicitous to please; when some marry because their servants cheat them; some because they squander their own money; some be-

cause their houses are pestered with company; some because they will live like other people; and some because they are sick of themselves, we are not so much inclined to wonder that marriage is sometimes unhappy, as that it appears so little loaded with calamity, and cannot but conclude that society hath something in itself eminently agreeable to human nature, when we find its pleasures so great that even the ill choice of a companion can hardly overbalance them. Those therefore of the above description that should rail against matrimony should be informed that they are neither to wonder nor repine that a contract begun on such principles has ended in disappointment.—JOHNSON.

MARRIAGE is the strictest tie of perpetual friendship, and there can be no friendship without confidence, and no confidence without integrity; and he must expect to be wretched who pays to beauty, riches, or politeness that regard which only virtue and piety can claim.—JOHNSON.

Martyrdom.

To SEE how the martyrs of God died, and the life of their persecutors, would make a man out of love with life, and out of all fear of death. They were flesh and blood as well as we; life was as

sweet to them as to us; their bodies were as sensible of pain as ours; we go to the same heaven with them. How comes it then that they were so courageous in abiding such torments in their death, as their very mention strikes horror into any reader, and we are so cowardly in encountering a fair and natural death? If this valor had been of themselves I would never have looked after them in hope of imitation. Now I know it was He for whom they suffered, and that suffered in them, which sustained them. They were of themselves as weak as I; and God can be as strong in me as he was in them. O Lord, thou art not more unable to give me this grace, but I am more unworthy to receive it: and yet thou regardest not worthiness, but mercy. Give me their strength and what end thou wilt.—HALL.

How EARLY did martyrdom come into the world! The first man that died, died for religion.—HALL.

♦♦♦

Matrimony.—(See MARRIAGE.)

Meditation.

MEDITATION is the life of the soul, action is the soul of meditation, honor is the reward of action.

So meditate, that thou mayest do;
so do, that thou mayest purchase
honor; for which purchase give
God the glory.—QUARLES.

MEDITATION

May think down hours to mo-
ments. The heart
May give most useful lessons to
the head,
And learning wiser grow without
his books. COWPER.

It is easier to go six miles to
hear a sermon than to spend one
quarter of an hour in meditating
on it when I come home.—PHILIP
HENRY.

MEDITATION is the fountain of
discourse.—CHRYSIPPUS.

SOME of the great advantages of
meditation are the following: first,
it transfers and conveys the senti-
ments of others to ourselves, so as
to make them properly our own.
Secondly, it enables us to distin-
guish truth from error, and to re-
ject what is wrong after we have
seen, read, or heard anything.
Thirdly, by this we fix in our
memory only what we best ap-
prove of, without loading it with all
that we read. Lastly, by properly
meditating on what comes within
the view of our minds, we may
improve upon the sentiments or
inventions of others, and thereby
acquire great reputation, and per-
haps emolument, from their labors.
—DR. WATTS.

OUR meditations on Providence
should not swim like feathers on
the water, but sink like lead to
the bottom, and we should act
like Elijah's servant (1 Kings
xviii, 44) when he looked for
rain, that is, think and think
again, as he went seven times.—
FLAVEL.

Meekness.

It is one of the rules of meek-
ness "to despise being despised."

THE comforts of an angry man
lie at the mercy of every man
that will provoke him, and he has
very few days of comfort, but a
meek man enjoys almost a perpet-
ual Sabbath. The anger of a meek
man is like fire struck out of steel,
hard to be got out, and when got
out, soon gone. Meekness not
only gives great peace of mind,
but often adds a luster to the
countenance. We only read of
three in Scripture whose faces
shone remarkably, namely, Christ,
Moses, and Stephen, and they
were eminent for meekness.—
HENRY.

Memory.

HE who has not a good memory
should never take upon him the
trade of lying.—MONTAIGNE. J

MEMORY depends very much on
the perspicuity, regularity, and
order of our thoughts. Many

complain of the want of memory, when the defect is in their judgment; and others, by grasping at all, retain nothing.—FULLER.

OVERBURDEN not thy memory to make so faithful a servant a slave. Remember Atlas was weary. Have as much reason as a camel, to rise when thou hast thy full load. Memory, like a purse, if it be over full that it cannot shut, all will drop out of it. Take heed of a gluttonous curiosity to feed on many things, lest the greediness of the appetite of thy memory spoil the digestion thereof. Spoil not thy memory with thine own jealousy, nor make it bad by suspecting it. How canst thou find that true which thou wilt not trust? Marshal thy notions into a handsome method. One will carry twice more weight trussed and packed up in bundles, than when it lies untowardly flapping about his shoulders.—FULLER.

It is a terrible thought that nothing is ever forgotten, that not an oath is ever uttered that does not continue to vibrate through all time, in the wide-spreading current of sound; that not a prayer is lisped that its record is not to be found stamped on the laws of nature by the indelible seal of the Almighty's will.—COOPER.

MANKIND often complain of memories; yet how seldom do

they forget even the slightest circumstance of a real or supposed injury.

Mercy.

WHEN thou seest misery in thy brother's face, let him see mercy in thine eye. The more the oil of mercy is poured on him by thy pity, the more the oil in thy cruse shall be increased by thy piety.—QUARLES.

THE death of malefactors, the punishment of wicked men, seem harsh to us; but we must learn of God that there is a punishing mercy.—HALL.

Who from crimes would pardoned be,
In mercy should set others free.
SHAKESPEARE.

It is the property of true mercy to be most favorable to the weakest.—HALL.

MERCY stays not for outward solemnities.—BISHOP HALL.

THE scepter of mercy is held out to the very vilest of the vile; and no persons can be brought to Christ that they may live in sin, as by the Holy Spirit they are only brought to Christ that they may be saved from it. O no; all true believers will assuredly feel their hearts purified by faith.

They purify their hearts in obeying the truth through the Spirit. Sin becomes their torment, their very hell, and it is now the only hell they need to fear. O no; it is utterly impossible to suppose that they who are under the power of the grace of Christ should have a wish to live otherwise than to his glory.—R. HILL.

THE quality of mercy is not strained:
It droppeth, as the gentle dew from heaven
Upon the place beneath: it is twice blessed;
It blesseth him that gives, and him that takes:
It is an attribute to God himself;
And earthly power doth then show likest God's,
When mercy seasons justice.
Therefore,
Though justice be thy plea, consider this,
That in the course of justice none of us
Should see salvation: we do pray for mercy;
And that same prayer doth teach us all to render
The deeds of mercy.

SHAKSPEARE.

LET us take heed, for mercy is like a rainbow which God set in the clouds to remember mankind. We must never look for it at night, and it shines not in the other world. If we refuse mercy

here, we shall have justice to eternity.—TAYLOR.

THE greatest joy in hell was at the fall of man; but it was only as a flash of lightning, for it was soon known that there was mercy in store for believers.—DR. WATTS.

Merit.

MERIT and innocence are no support
When we are tried in scandal's court;
However, not ten thousand lies
Make us less virtuous, learned, or wise.

Messiah.

THE Messiah is called the Saviour, not on account of a temporal salvation, as Joshua had been among the Jews, and Marcellus among the Greeks, but on account of a heavenly and eternal salvation. This salvation not only regards the body, but the soul; it respects this life and that which is to come. This name distinguishes the mission of Christ from that of Moses, and his gospel from the law of Moses. Moses indeed promises life—"do this and thou shalt live"—but he does not promise salvation. The law, with all its sacrifices, could never deliver men from the servitude of sin and death; but Jesus hath really and

truly saved us, hath drawn us from the abyss of hell, and from the curse under which we were, to bestow on us his glory and immortality.—CLAUDE.

(See also CHRIST.)

Mind, The.

THE guilty mind
Debases the great image that it
wears,
And levels us with brutes.

HAVARD.

THE pleasure of a well-regulated mind moves gently, and therefore constantly. It does not affect by rapture and ecstasy, but is like the pleasure of health, still and sober, yet greater and stronger than those which call up the senses with grosser impressions.

THE mind is heaven-born, and comes immediately out of the hands of God, so that, to speak properly, we are nearer related to the Supreme Being than to father or mother.—COLLIER.

THERE is nothing so elastic as the human mind. Like imprisoned steam, the more it is pressed the more it rises to resist the pressure. The more we are obliged to do the more we are able to accomplish.—T. EDWARDS.

THERE is no being eloquent for atheism. In that exhausted receiver the mind cannot use its

wings, the clearest proof that it is out of its element.—HARE.

A MIND in doubt
Is as the tide swelled to its utmost
height,
That makes a still-stand, running
neither way: SHAKSPEARE.

A TENDER mind will teach the
heart to glow
For others' good, and melt at
others' woe. POPE.

THE mind of guilt is full of scor-
pions. SHAKSPEARE.

THE mind is its own place, and in
itself
Can make a heaven of hell, a hell
of heaven. MILTON.

Ministers.

IN the choice that you make of the ministers of the Church, do not take those who aspire after ecclesiastical dignities, and push to come at them; but those who do not take one step that way, those that refuse them when offered, compel such sort of men, and force them to come in. Let them be men who fear nothing but God, who hope nothing but from God, who regard not the presents but the wants of those who approach them. Let them generously take the part of the afflicted, and do justice to the poor; let their

manners be pure and regular; let them be of a known sanctity; a patience and temper proof against every trial; of an inviolable attachment to discipline and good order; a zeal ardent and severe in censuring everything that deserves censure; of a sound doctrine, an orthodox faith, of a sincere love of peace, concord, and unity.—St. BERNARD.

IF you wish to gain a character as a minister of the Word of life you must first lose it entirely in the esteem of the world, and then gain it by your upright and holy zeal, by your complete deadness to the world, that you may give yourself wholly to the work of the ministry, and spend and be spent in the sacred cause. Half-way work is odious in every profession, but in the work of God most abominable. Such as honor Christ shall be honored by him.—R. HILL.

God is the fountain of honor, and the conduits by which he conveys it to the sons of men are virtuous and generous practices. Some indeed may please and promise themselves high matters from full revenues, stately palaces, court interests, and great dependencies. But that which makes the clergy glorious, is to be knowing in their profession, unspotted in their lives, active and laborious in their charges, bold and resolute in opposing seducers, and daring to look vice

in the face, though never so potent and illustrious. And lastly, to be gentle, courteous, and compassionate to all. These are our robes and our maces, our escutcheons and highest titles of honor.—SOUTH.

It is probable that many who are called Gospel ministers are more chargeable with concealing truth, than affirming direct errors; with neglecting some part of their duty, than actually committing crimes; with not properly building the house, than willfully putting it down.—DR. WITHERSPOON.

AN upright minister asks *what* recommends a man; a corrupt minister *who*.—COLTON.

A TRUE and faithful minister of the Gospel is a person of the greatest importance imaginable, because the things that pertain to salvation, and the means of everlasting life are lodged in his hands, so that he is the steward of the mysteries of Christ, and, under the Holy Spirit, the guardian of the souls committed to his charge. Now to set forth his endowments: first, he has a tolerable stock of knowledge, not indeed enough to explain all mysteries, or to answer all perplexing questions, yet sufficient to make himself and his hearers wise to salvation. Secondly, he has not only some understanding, but some experience also in the way of godliness;

he is a regenerated man, and is growing in grace, and under the sanctifying influences of the Holy Spirit. Thirdly, as to his preaching, it will be plain and powerful, and so faithful that he will declare all that he knows of the will of God, and if the truth be never so disagreeable, contrary to the opinions or the practice of some of his hearers, they will be sure to hear it, for nothing will prevail upon him to disguise or conceal it. Fourthly, as to his conduct, he will not confine his teaching to God's day or house, but will exercise his care of his people every day and will go to their houses at proper times, whether they invite him or no; he will inquire into the state of the souls of his people, and watch to see whether they keep the Sabbath, catechize their children, instruct the servants, have family worship, and attend to daily reading the Bible and closet devotion. He will not be afraid of the rich, and by no means neglect the poor; he will attend to those who are strong in faith, but more particularly to those who are weak, or under afflictions or temptations. He will watch if any of his people begin to backslide, and will use his utmost endeavors to be instrumental to restore those who have wandered. As to his example, although perhaps he has many infirmities and some peculiarities, yet his life is habitually holy; and with respect to his temper, if it be naturally good, grace will make it still more pleasant, and if it be bad, the power of godliness will restrain and sweeten it. The true Gospel minister will also be very attentive to young persons, and the unconverted in general; for this purpose, though he is faithful to warn them in preaching, and is grave and solemn in conversing with them, yet he never dresses religion in mourning, but, on the contrary, recommends it as the most cheerful, pleasant, and comfortable enjoyment that we can possibly have. In short, a true minister of the Gospel will be a constant inspector of your actions, a faithful monitor of your duty, and an impartial reprovcr of your offenses; he will guide you by his advice, animate you by his example, and bless you by his prayers.—HERVEY.

THAT is the best minister who lives best and does the most good.—R. HILL.

Ministry. — (See MINISTERS.)

Misery.

ALL useless misery is certainly folly, and he that feels evils before they come may be deservedly censured. Yet surely to dread the future is more reasonable than to lament the past. The business of

life is to go forward: he who sees evil in prospect meets it in his way; but he who catches it in retrospect turns back to find it.—JOHNSON.

LEARN, then, that misery is the effect of sin;
In men's own bosoms all their woes begin. SCOTT.

NOTHING is misery unless our weakness apprehend it so. We cannot be more faithful to ourselves in anything that's manly than to make ill-fortune as contemptible to us as it makes us to others.—BEAUMONT AND FLETCHER.

Misfortune.

NO ONE ought to remind another of misfortunes of which the sufferer does not complain, and which there are no means proposed of alleviating. We have no right to excite thoughts which necessarily give pain.—JOHNSON.

THERE is no misfortune greater than not to be able to endure misfortune.

MISFORTUNES are moral biters, which frequently restore the healthy tone of the mind when it has been cloyed and sickened by the sweets of prosperity.

To THINK well of every other man's condition, and to dislike our

own, is one of the misfortunes of human nature. "Pleased with each other's lot, our own we hate."—BURTON.

Modesty.

MODESTY is the honor of the body, the ornament of the manners, the holiness of sexes, the peace of families, the source of unity and concord. She doth not trouble herself to please any but herself, she is adorned only with modesty, she is very sure that she is beautiful if she displeases the wicked; in fine, she seeks after no foreign ornaments; she is to herself her own ornament, and all her glory.—ST. CYPRIAN.

MODESTY is to merit as shades to figures in a picture, giving it strength and beauty.—BRUYERE.

PLUTARCH has this similitude respecting modesty: "That as thistles, though not agreeable things in themselves, yet are sometimes signs of a good ground wherein they grow, so bashfulness, though rather a weakness, is yet an argument of a soul virtuously inclined. Modesty is one of the chief moral virtues, in itself an excellent stock to graft all others on. Other qualifications have their abatements according to their use designed, and the opinion the world has of their owners; but modesty is a virtue which seldom feels the

weight of censure, for it silences envy by meriting esteem, and is beloved wheresoever it is found. It is the best glass to dress by, the best director of our discourse, and a sure guide to all our actions. It gives the most pleasing air to our looks, gestures, and conversation, and has obtained such an esteem among the judicious, that it will cover or excuse many defects, because it is unassuming, and guarded by an aversion to what is criminal, and a dislike of what is absurd, foolish, or ridiculous. It is the great ornament of both sexes, especially of women, for those who have forfeited their modesty are reckoned among the worthless; but those who have modesty, though they may be neither rich nor learned, handsome nor witty, yet are well respected in all companies."

Nothing is more amiable than true modesty, and nothing more contemptible than that which is false; the one guards virtue, the other betrays it.

Modesty has more charms than beauty. If you have intelligence, modesty best sets it off; if not, it best hides your want of it.

A just and reasonable modesty does not only recommend eloquence, but sets off every great talent which a man can be possessed of. It heightens all the

virtues which it accompanies; like the shades in paintings, it raises and rounds every figure, and makes the colors more beautiful, though not so glaring as they would be without it.—ADDISON.

MAKE no display of your talents or attainments; for every one will clearly see, admire, and acknowledge them so long as you cover them with the beautiful vail of modesty.—DR. EMMONS.

HE alone shall stem oblivion who can both forget himself and make others forget him.—LAVATER.

Money.

THERE is no use of money equal to that of beneficence. Here the enjoyment grows on reflection, and our money is most truly ours when it ceases to be in our possession.

MONEY is the servant of some, the master of others, and the god of still more.

WHEN money makes a man, the loss of it unmans him.—SIMMONS.

MONEY and time are the heaviest burdens of life; and the unhappiest of all mortals are those who have more of either than they know how to use.—JOHNSON.

WEALTH is a dangerous inheritance, except the inheritor is trained to active benevolence.—SIMMONS.

(See AVARICE, COVETOUSNESS.)

Morality.

MORALITY, or reformation, only strikes at the branches of sin; but the Gospel and true grace at the root.

Motives.

THAT Christ does not hold men to proper and unselfish motives when they come to him for healing, we may see by the cleansing of the nine selfish and ungrateful lepers. He knew their dispositions and motives as well before as after he had granted their prayer. God allows men to cry out to him from selfish fear, and he never refuses to attend to any earnest cry. If he did not attend to such cries, or receive such persons, whom would he receive? Dare any man lift up his face and say, "When I cried unto God I cried worthily, from pure and disinterested motives?" The conditions are not, "Come with pure hearts and motives unto me;" they are, "Come, and your motives shall afterward be made right." A true conversion will do that work. Nothing else will. If you are awake to your danger, if you see

at last that your only hope is in Jesus, don't stop to examine your motives, or his willingness to receive you just as you are. Rush to his feet this moment. All that you cannot do, he can and will do. All that you now have to do is heartily to come. Drop every hope and every dependence but Christ, and give your whole life and soul into his keeping.—H. W. BEECHER.

Music.

ALL music should have a sacred end and design; then it can never be too good, nor can they be too good who join in the solemn service.—R. HILL.

MUSIC resembles poetry; in each
Are numerous graces which no
methods teach,
And which a master hand alone
can reach. POPE.

MUSIC is the mediator between the spiritual and the sensual life. Although the spirit be not master of that which it creates through music, yet it is blessed in this creation, which, like every creation of art, is mightier than the artist.—BEETHOVEN.

SACRED music can never produce its best effect unless it be performed with true sincerity. There ought to be a perfect concord between the music, the words,

and the heart. It is a just observation, that no man can speak well unless he feels what he says; and it is equally true that no man can sing well unless he feels what he sings. The highest graces of music flow from the feelings of the heart. Those who sing the praises of God must possess truly sublime, solemn, tender feelings, in order to fill the minds of a religious assembly with similar emotions and affections.—DR. EMMONS.

Mystery.

MYSTERY magnifies danger, as a fog the sun.—COLTON.

OBJECTIONS to mysteries are chiefly urged in opposition to religion.

A RELIGION without mystery must be one without God.

A MYSTERY, as applied to religion, means something that is true and sacred, though in some degree secret. This in the strictest sense is applicable to almost all things in revelation, and indeed even the nature and perfections of God; but this word is commonly applied to the trinity, the incarnation of Christ, the reconciliation of an offended God through the atonement of the Saviour, and the resurrection and reunion of the same body and soul together. These are great and precious

truths, but they are undoubtedly very mysterious; however, as they are clearly revealed, it is as much our duty to believe them as to love God and obey him.—BAXTER.

Nature.

IN admiring the beauties of nature, we should consider to whom we stand indebted for all the entertainments of sense; and who it is that thus opens his hand and fills the world with good. Such an habitual disposition of mind consecrates every field and wood; turns an ordinary walk into a morning or evening sacrifice.

NATURE teaches what infancy can do, and what it deserves. What man is so barbarous as to resist the simple and lovely ways of a little child? It softens the fiercest nature, it inspires the hardest hearts with tenderness. Fathers and mothers know what it is, all the world tries it; the yearnings that are caused only at the sight of it, prove it. He then that desired to be loved, and not to be feared, was pleased to be born with all the charms of infancy.—ST. CHRYSOLOGUE.

MOCK not at those who are misshapen by nature. A poor man is a picture of God's own making, but set in a plain frame, not gilded; a deformed man is also his workmanship, but not drawn with

even lines and lively colors. Their souls have been the chapels of sanctity, whose bodies have been the hospitals of deformity.—FULLEER.

NATURE is but a name for an effect,
Whose cause is God. COWPER.

Who can paint
Like nature? Can imagination
boast,
Amid his gay creation, lines like
these?
And can he mix them with that
matchless skill,
And lay them on so delicately fine?
THOMSON.

THERE are two great obstacles to the taming of a lion: one, because he wants reason; and another, because he greatly exceeds all savage beasts in fierceness. Yet by that industry which God hath given you you force nature itself. How then do you, who make yourselves masters of nature in beasts, betray nature and reason in yourselves? What excuse, I say again, can you have? You that have skill enough to make a lion almost become a man, and yet, for want of care, make a man a lion? For, in fine, you give to the beast what nature denies him, and do not keep yourself what is most natural to you.—ST. CHRYSOSTOM.

God has given to nature a power of supplying her own de-

fects, and has made up for the want of some members or perfections of the body by bestowing on others a superior degree of activity, force, or capacity. Thus we often find blindness compensated by an additional delicacy in the senses of hearing and feeling; deafness supplied by good sight, and the loss or deformity of some limbs made up by the strength and agility of others; so that we often see with admiration that even the imperfect or maimed productions of nature have no cause to complain of her.—WANLEY.

ALL things are artificial, for nature is the art of God.—SIR T. BROWNE.

NATURE is the glass reflecting
God,
As by the sea reflected is the sun,
Too glorious to be gazed on in his
sphere.—YOUNG.

THERE is nothing in nature so bold as innocence, nor so timid as guilt.

NATURE hath nothing made so
base, but can
Read some instruction to the wis-
est man. ALEYN.

NATURE bids me love myself, and hate all that hurt me; reason bids me love my friends, and hate those that envy me; religion bids me love all and hate none. Nature showeth care, reason wit, religion

love. Nature may induce me, reason persuade me, but religion shall rule me. I will hearken to nature in much, to reason in more, to religion in all.—WARWICK.

ALL nature shows the glory of the
Lord,
Yet something shines more glorious
in his word ;
Of what we read, the sacred writ
is best,
Where all great things are in few
words exprest.—WALLER.

NATURE affords to all her children, with maternal goodness, the most simple and innocent, the least expensive and most universal of all pleasures. It is that which our first parents enjoyed in Paradise, and it is only the fallen state of man which makes him seek other pleasures. Men are apt to slight the daily blessings they enjoy, however excellent, and they only think of multiplying and varying their artificial amusements. It is certain, however, that innocent natural pleasures are preferable to all others, for it is almost impossible not to find charms in them, unless our taste is vitiated by intemperance. In comparison of this pleasure, so noble and sensible, how trifling and vain are those far-fetched amusements which the rich obtain with so much trouble and expense, which are so short, and frequently end in disgust. Nature and reason, being rich and beneficent, present us con-

tinnally with new objects, and the pleasures we enjoy in contemplating the works of nature are solid and lasting. The starry sky, the earth enameled with flowers, and the various landscapes and prospects in it, together with the variegated beauties displayed in the colors, shape, and make of all manner of beasts, fishes, serpents, and shells, and especially of birds and their singing, can all the works of art in any respect equal those simple products of nature? The duty of a Christian consists in enjoying innocently all that surrounds him, and he alone knows how to draw resources from every thing, and, though poor, may be happy at all times.—STURM.

Neglect.

A LITTLE neglect may breed great mischief. For want of a nail the shoe was lost; for want of a shoe the horse was lost; and for want of a horse the rider was lost, being overtaken and slain by an enemy, all for want of care about a horseshoe nail.—FRANKLIN.

Night.

NIGHT, sable goddess! from her
ebon throne,
In rayless majesty now stretches
forth
Her leaden scepter o'er a slumber-
ing world.

Silence, how dead! and darkness,
how profound!

Nor eye, nor listening ear, an ob-
ject finds;

Creation sleeps, 'tis as the general
pulse

Of life stood still, and nature made
a pause;

An awful pause! prophetic of her
end.—YOUNG.

SABLE night, mother of dread and
fear,

Upon the world dim darkness doth
display,

And in her vaulty prison stows
the day.—SHAKESPEARE.

NIGHT is the good man's friend
and guardian too,

It no less rescues virtue than in-
spires.—YOUNG.

Nobility.

How VAIN it is in you to boast of your nobility. You are used to observe the breed of dogs as well as that of grandees; you boast as much of the race of horses as of consuls: but this signifies nothing in a horse-race; 'tis not nobleness of blood, but speed that wins the plate. Take care that your ancestors' virtues do not lose their luster in you, and that they be not ashamed to see you bear their name. The merit of an heir doth not consist in gilt ceilings, adorned with laurels, nor in porphyry vessels; this doth not make men

illustrious, this only makes metals more considerable and more precious: those metals that are taken out of mines to which men are condemned for their punishment.—ST. AMBROSE.

Novels.

ABOVE all things, never let your son touch a novel or romance. How delusive, how destructive are those pictures of consummate bliss! They teach the youthful to sigh after beauty and happiness that never existed; to despise the little good that fortune has mixed in our cup, by expecting more than she ever gave; and in general, take the word of a man who has seen the world, and studied it more by experience than by precept; take my word for it, I say that such books teach us very little of the world.—GOLDSMITH.

NOVELS are mean imitations of literature, and usually the poorest part of it. They devour much precious time, and what is worse, have a bad effect upon mind and morals. Their fanciful, distorted, and exaggerated sketches of life tend to vitiate and corrupt the taste.—VARLE.

NO HABITUAL reader of novels can love the Bible or any other book that demands thought, or inculcates the serious duties of life. He dwells in a region of imagina-

tion, where he is disgusted with the plainness and simplicity of truth, with the sober realities that demand his attention as a rational and immortal being, and an accountable subject of God's government.

NOVEL reading tends to destroy a relish for history, philosophy, and other useful knowledge. Novels give false notions of life, which are dangerous and injurious.—BEATTIE.

NOVELS vitiate the taste, as strong drink vitiates the stomach and injures the constitution.

Obedience.

THE obedience toward God is the obedience of faith and good works; that is, he who believes in God, and does what God has commanded, is obedient unto him. But the obedience toward the devil is superstition and evil works; that is, who trusts not in God, but is unbelieving, and does evil, is obedient unto the devil.—LUTHER.

OBEDIENCE is as well tried in a trifle as in the most important charge.—HALL.

LET the ground of all thy religious actions be obedience. Examine not why it is commanded, but observe it because it is com-

manded. True obedience neither procrastinates nor questions.—QUARLES.

TO OBEY is better than prayer.—ASIATIC PROVERB.

IF you would secure obedience, show affection. It is a power that succeeds when others fail.

Obligation.

THE obligation of a secret vow is no less than if it had ten thousand witnesses.—HALL.

Obstinacy.

AN obstinate man does not hold opinions, but they hold him; for when he is once possessed of an error, it is like a devil, only cast out with great difficulty. Whatsoever he lays hold on, like a drowning man, he never looses, though it but help to sink him the sooner.—BUTLER.

NARROWNESS of mind is the cause of obstinacy. We do not easily believe what is beyond our sight.—LA ROCHEFOUCAULD.

Occupation.

I HAVE lived to know that the great secret of human happiness is this: never suffer your energies to

stagnate. The old adage of "too many irons in the fire," conveys an untruth. You cannot have too many: poker, tongs, and all; keep them all going.—ADAM CLARKE.

EVERY base occupation makes one sharp in its practice, and dull in every other.—SIR P. SIDNEY.

Old Age.

OLD age will come, disease may come before;
Fifteen is full as mortal as three-score.

OLD age has deformities enough of its own: do not add to it the deformity of vice.—CATO.

NOTHING is more despicable or more miserable than the old age of a passionate man. When the vigor of youth fails him, and his amusements pall with frequent repetition, his occasional rage sinks by decay of strength into peevishness; that peevishness, for want of novelty and variety, becomes habitual; the world falls off from around him; and he is left, as Homer expresses it, "to devour his own heart in solitude and contempt."—JOHNSON.

AN old man who has lived in the exercise of virtue, looking back without a blush on his past days, and pointing to that better state where alone he can be per-

fectly rewarded, is a figure the most venerable that can well be imagined.—MACKENZIE.

A COMFORTABLE old age is the reward of a well-spent youth; therefore, instead of its introducing dismal and melancholy prospects of decay, it should give us hopes of eternal youth in a better world.—PALMER.

(See AGE.)

Omnipresence.

WE should continually think of God's omnipresence; for if the presence of a sovereign, a father, or a friend produces reverence and circumspection, how much should the august presence of the Supreme Being have this effect. It was given as a rule by ancient moralists, that in order to excel in virtue we should continually act as in the immediate presence of some person of great eminence whom we know. But how much more is this applicable to God; to have him for the witness of our conduct is more than if the whole world were assembled to observe us; and this view of God's omnipresence is a pleasure to a good man, for men judge often falsely, and always imperfectly. But the Lord is an impartial and unerring judge; he beholds the good motives and upright conduct of his people, and wherever a pious man is, God is with him for his help and comfort.—DR. BLAIR.

Opinion.

IN ways we see travelers choose not the fairest and greenest, if it be either cross or contrary; but the nearest, though miry and uneven. So in opinions: let me follow not the plausiblest, but the truest, though more perplexed.—HALL.

HE that will believe only what he can fully comprehend, must have a very long head or a very short creed! Many gain a false credit for liberality of sentiment in religious matters, not from any tenderness they may have to the opinions or consciences of other men, but because they happen to have no opinion or conscience of their own.—COLTON.

NOTHING makes us more agreeable to God and man, than to have great merit and a little opinion of ourselves.—ST. PAULIN.

Opportunities.

IN important affairs we ought not so much to apply ourselves to create opportunities, as to make use of those which present themselves.—LA ROCHEFOUCAULD.

TO IMPROVE the golden moment of opportunity, and catch the good that is within our reach, is the great art of life. Many wants are suffered which might have once

been supplied, and much time is lost in regretting the time which had been lost before.—JOHNSON.

A GREAT deal of time is contracted in opportunity, which is the flower of time.—WHICHCOTE.

REDEEM the time; catch the favoring gales of opportunity; O catch them while they breathe, before they are irrecoverably lost! Thy minutes are all upon the wing, and hastening to be gone. Thou art a borderer upon eternity. O learn that heavenly arithmetic of numbering thy days, of applying thy heart unto wisdom!

OPPORTUNITIES make us known to others, and still more to ourselves.—LA ROCHEFOUCAULD.

HE who has opportunities to inspect the sacred moments of elevated minds, and seizes none, is a son of dullness; but he who turns those moments into ridicule, will betray with a kiss, and in embracing, murder.—LAVATER.

OPPORTUNITIES for doing and getting good, neglected and abused, occasion everlasting, irretrievable, and immeasurable evils.—SIMMONS.

Ostentation.

WHOEVER makes a great fuss about doing good, does very little; he who wishes to be seen and no-

ticed when he is doing good, will not do it long; he who mingles humor and caprice with it, will do it badly.

WE wound our modesty, and make foul the clearness of our deservings, when of ourselves we publish them.—SHAKSPEARE.

Pardon.

PARDON alone will not satisfy. There is something further that nature craves; something which with unutterable groans she pants after: even life and happiness for evermore. She sees all her children go down to the grave; all beyond the grave is to her a wide waste land of doubt and uncertainty; when she looks upon it she has her hopes and her fears; and agitated by the vicissitude of her passion, she finds not where to rest her foot. How different the scene which the Gospel opens.—SHERLOCK.

WE often pardon those who weary us, but we cannot pardon those whom we weary.—LA ROCHEFOUCAULD.

PARDON others, but not thyself.—PROVERB.

Passion.

THE passions have an injustice of their own, which renders it

dangerous to obey them, and we ought to mistrust them when they appear the most reasonable.—LA ROCHEFOUCAULD.

THERE is going on in the human heart a perpetual generation of passions, so that the overthrow of one is almost always the establishment of another.—LA ROCHEFOUCAULD.

NO MAN whose appetites are his masters can perform the duties of his nature with strictness and regularity. He that would be superior to external influences must first become superior to his own passions.—JOHNSON.

THE man whom heaven appoints To govern others, should himself first learn To bend his passions to the sway of reason. THOMSON.

PASSIONATE persons are like men who stand on their heads; they see all things the wrong way.—PLATO.

PASSION makes the will lord of the reason.—SHAKSPEARE.

A PHLEGMATIC insensibility is as different from patience as a pool from a harbor. Into the one indolence naturally sinks us; but if we arrive at the other, it is by encountering many an adverse wind and rough wave, with a more skillful pilot at the helm than

self, and a company under better command than the passions.—
DILWYN.

THE passions are unruly cattle, and therefore you must keep them chained up, and under the government of religion, reason, and prudence. If you thus keep them under discipline, they are useful servants; but if you let them loose, and give them head, they will be your masters, and unruly masters, and carry you, like wild and unbridled horses, into a thousand mischiefs and inconveniences, besides the great disturbance, disorder, and discomposure they will occasion in your own mind.—SIR M. HALE.

THOSE passionate persons who carry their heart in their mouth are rather to be pitied than feared, their threatenings serving no other purpose than to forearm him that is threatened.—FULLER.

THE passions may be humored till they become our master, as a horse may be pampered till he gets the better of his rider; but early discipline will prevent mutiny, and keep the helm in the hands of reason.—CUMBERLAND.

Past, The.

RECALL to your imagination what you so lately beheld and admired. All vanished like a dream,

gone into air, into the dust, and into dead masses. It is amazing to think what an infinity of pleasing objects have perished; so soon perished and gone. Just as yesterday the fair profusion was here, now it is no more to us than the earliest beauty of Eden. It is gone, and forever gone! never to be that beauty again, that is, identically. The change is as if some celestial countenance had for a while beamed in smiles on the earth, but were now averted to some other world, and then the earth had no power to retain the glory and beauty; they disowned and left it, and left us on the bare ground over which the vision of enchantment had spread.—JOHN FOSTER.

Patience.

HATH any wounded thee with injuries? meet them with patience. Hasty words rankle the wound, soft language dresses it, forgiveness cures it, and oblivion takes away the scar. It is more noble by silence to avoid an injury than by argument to overcome it.—ENCHIRIDION.

PATIENCE is the most excellent of the virtues, and in Sacred Writ highly praised and recommended by the Holy Ghost. The learned heathen philosophers applaud it, but they do not know its genuine basis, being without the assistance of God. Epictetus, the wise and

judicious Greek, said very well: "Suffer and abstain."—LUTHER.

How poor are they who have not patience!

What wound did ever heal but by degrees? SHAKSPEARE.

CHRISTIAN patience is the very opposite to passion, and consists in bearing affliction without murmuring, enduring injuries without revenge, and in waiting for suspended favors till God pleases to bestow them. Many professors mistake the very nature of religion, by desiring such an easy state as to have very little need of patience; but hardships and difficulties will never be taken out of the king's high road to Zion, and therefore believers have great need of this grace. Carnal policy, which induces some persons for a considerable time to forbear revenge, is not patience; nor is a weak disposition that fears to assert its rights, and have justice done, to be termed patience, but is real cowardice. Many gracious persons can forbear revenge, and in some degree patiently endure affliction, but they are impatient with respect to promised blessings; they seem almost to have forgot that although the Lord promised Canaan to the believing Jews, yet he led them forty years in the wilderness before it was accomplished; and Christ was promised four thousand years before he came. God tries our patience in a similar manner; we have often

to wait long in the path of duty for an answer to prayer, either for success in our labors or comfort under our troubles. The best examples of this grace in the Bible are Moses, Job, Jeremiah, and Micah, but above all our Saviour Jesus Christ, who all his life, and when dying, exhibited the brightest pattern of patience.—BAPTIST REGISTER.

ALL that is great and permanent and salutary on earth is slow in its development. Hence patience has always been a prominent feature of true wisdom.

OUR real blessings often appear to us in the shape of pains, losses, and disappointments; but let us have patience and we soon shall see them in their proper figures.—ADDISON.

PATIENCE is the power of expecting long without discontent, and of enduring long without revenge.

Peace.

PEACE and quietness are the most valuable possessions.—SOCRATES.

PEACE with heaven is the best friendship.—PROVERB.

Perfection.

NO MAN is perfect who does not desire to be more so, and every one shows himself more perfect

by aspiring after greater perfection.
—ST. BERNARD.

AIM at perfection in everything, though in most things unattainable; however, they who aim at it and persevere will come much nearer to it than those whose laziness and despondency make them give it up as unattainable.—
CHESTERFIELD.

TO ARRIVE at perfection, a man should have very sincere friends or inveterate enemies; because he would be made sensible of his good or ill conduct, either by the censures of the one, or the admonitions of the others.—
DIOGENES.

NOTWITHSTANDING man's essential perfection is but very little, his comparative perfection may be very considerable. If he looks upon himself in an abstracted light, he has not much to boast of; but if he considers himself with regard to others, he may find occasion of glorying, if not in his own virtues, at least in the absence of another's imperfections. This gives a different turn to the reflections of the wise man and the fool. The first endeavors to shine in himself, and the last to outshine others. The first is humbled by the sense of his own infirmities, the last is lifted up by the discovery of those which he observes in other men. The wise man considers what he wants, and the fool what he abounds in. The wise man is happy when he gains his own ap-

probation, and the fool when he recommends himself to the applause of those about him.—
ADDISON.

Persecution.

PERSECUTION and intolerance are words at which my soul recoils, as nothing is more unreasonable and contrary to the true genius of Christianity. To attempt to rob men of their private judgment, or to persecute them because they differ from us in thought, is as useless as it is wicked; it may make hypocrites, but it cannot make Christians. Attempts have been made to establish an exact uniformity of sentiment, but all in vain; and so it must be while variety characterizes all the works of the Creator. Racks, tortures, gibbets, and fires, with all the instruments of cruelty, have been applied, but the mind has risen superior to all; yea, the very sanguinary methods made use of have, instead of repressing, supported and strengthened the cause of truth, while it has injured that of the opposers. The spirit of persecution has too much prevailed in every age, and almost in every party; nor has free toleration been rightly understood till within these few years, as the dawn of truth, love, and intelligence appears, and the glorious sun of religious liberty sheds his benign influence around us. May it never cease to shine till the whole world

be enlightened, and the spirit of intolerance and religious oppression be heard of no more.—BUCK.

HAPPY the affront which we share with God. Believe me, nothing is more to be feared than the love of such persons that we please without Christ.—ST. PAULIN.

Perseverance.

PERSEVERANCE is as an image of eternity. Eternity is given alone to that, or rather this gives a man to eternity.—ST. BERNARD.

ALL the performances of human art, at which we look with praise or wonder, are instances of the resistless force of perseverance. It is by this that the quarry becomes a pyramid, and that distant countries are united with canals. It is therefore of the utmost importance that those who have any intention of deviating from the beaten roads of life, and acquiring a reputation superior to names hourly swept away by time among the refuse of fame, should add to their reason and their spirit the power of persisting in their purposes, acquire the art of sapping what they cannot batter, and the habit of vanquishing obstinate resistance by obstinate attacks.—JOHNSON.

ART thou called to be a scullion or a street-cleaner? Act well your humble part and you shall

soon find yourself in one that is higher; but be sure that God will never commence for you the work of saintship where you are not, but where you are. Fill full of yourself the spot where God has placed you; grow daily till the place overflows with you, and your borders will surely be enlarged. So shall you rise upward, step by step, on secure footing, until at last you shall sit down in that highest of all apartments from which, since its name is heaven, none are ever rejected.—H. W. BEECHER.

Piety.

PIETY is elevation of mind toward the Supreme Being, and extension of the thought to another life. The other life is future, and the Supreme Being is invisible. None would have recourse to an invisible power, but that all other subjects had eluded their hopes. None would fix their attention upon the future, but that they are discontented with the present. If the senses were feasted with perpetual pleasure, they would always keep the mind in subjection. Reason has no authority over us but by its power to warn us against evil.—JOHNSON.

No TRIUMPHS are comparable to those of piety, no trophies so magnificent and durable as those which victorious faith erect-

eth. They do far surpass the most famous achievements of pagan heroes.—BISHOP BARROW.

A MIND full of piety and knowledge is always rich; it is a bank that never fails; it yields a perpetual dividend of happiness.

Pity.

PITY is to many of the unhappy a source of comfort in hopeless distresses, as it contributes to recommend them to themselves, by proving that they have not lost the regard of others; and heaven seems to indicate the duty even of barren compassion by inclining us to weep for evils which we cannot remedy.—JOHNSON.

Pleasure.

PLEASURES, like the rose, are sweet but prickly. The honey doth not countervail the sting. All the world's delights are vanity and end in vexation. Like Judas, while they kiss they betray. I would neither be a stoic nor an epicure, allow of no pleasure, nor give way to all. They are good sauce, but naught to make a meal of. I may use them sometimes for digestion, never for food.—BISHOP HENSHAW.

INTELLECTUAL pleasures are of a nobler kind than any others. They belong to beings of the high-

est order. They are the inclinations of heaven, and the entertainments of the Deity.—COLLIER.

HE that has the business of life at his disposal, and has nobody to account to for his minutes but God and himself, may, if he pleases, be happy without drudging for it. He needs not flatter the vain, nor be tired with the impertinent, nor stand to the courtesy of knavery and folly. He needs not dance after the caprice of a humorist, nor bear a part in the extravagance of another. His fate does not hang upon any man's face; a smile will not transport him, nor a frown ruin him; for his fortune is better fixed than to float upon the pleasure of the nice and changeable.—COLLIER.

MANKIND would be less attached to the world, if they did not flatter themselves with the hope of enjoying more pleasure than they had hitherto experienced. A child fancies that as soon as he shall arrive at a certain stature he shall have more pleasure than what he now enjoys. The youth persuades himself that men who are settled in the world are much more happy than young people can be at his age. While we think ourselves condemned to live single, a single life seems intolerable; and when some are married, they wish themselves single again. Thus we go on from fancy to fancy, and from one chimera to another till death

arrives, which subverts all our imaginary projects of happiness, and makes us know by our own experience what the experience of others might have fully taught us long before, that is, that the whole world is vanity, that every state, all ages, and all conditions, have inconveniences peculiar to themselves, and one which is common to them all, I mean a character of disproportion to our hearts, so that by changing our situation or condition, we often do no more than change our kind of infelicity.—SAURIN.

WHEN the idea of any pleasure strikes your imagination, make a just computation between the duration of the pleasure and that of the repentance that is likely to follow it.—EPICTETUS.

PLEASURE, like quicksilver, is
bright and coy;
We strive to grasp it with our
utmost skill,
Still it eludes us, and it glitters
still:
If seized at last, compute your
mighty gains;
What is it, but rank poison in
your veins? YOUNG.

THE love of pleasure, or dissipation, is allowed to be the reigning evil of the present day. It is too often cultivated as the readiest relief to misfortunes or domestic infelicity. It draws the mind awhile from the subject of its

distress, and suffers it to enjoy an interval of ease; but this source is as treacherous as it is momentary, and plunges the mind in greater evils, for it not only unfits for business as well as religion, but is an inlet to many vices. The roses of pleasure seldom last long enough to adorn the brow of him who plucks them, and they are the only roses which do not retain their sweetness after they have lost their beauty.—DR. BLAIR.

NONE has more frequent conversations with disagreeable self than the man of pleasure. His enthusiasms are but few and transient; his appetites, like angry creditors, continually making fruitless demands for what he is unable to pay; and the greater his former pleasures, the more strong his regret, the more impatient his expectations. A life of pleasure is, therefore, the most displeasing life.—GOLDSMITH.

THE man of pleasure may endeavor to stifle his uneasiness, but through all his defenses it will penetrate. When he sees others distinguished for piety and sense, and reflects on the time and property he has wasted, he must be miserable. The noise of merriment may be heard, but heaviness lies at the heart. While the tabret and the viol play, a melancholy voice sounds in his ears; in the midst of all his gayety a hand appears to come forth on the wall,

and to write his doom. False pleasure is as voices that sing around us, but whose strains allure to ruin. It is as a banquet spread where poison is in every dish. It is as a couch which invites us to repose, but to sleep on it is death.—DR. BLAIR.

Poetry.

IN all countries it has been the fate and progress of poetry to begin with the wonderful and sublime, with the mysterious majesty of the gods, and the elevated characters of heroic times, and ever afterward to descend lower and lower from this lofty height, to approach nearer and nearer to earth, till at last it sinks, never to rise again, into the common life and citizenship of ordinary men. The region most favorable to poetry lies between these two extremes, while the magnanimity of the heroic time still appears natural and unsought, and while our conceptions of the Deity do not stalk before us in gigantic forms of supernatural strength, but have assumed the milder and more touching character of human tenderness, serenity, and repose.—SCHLEGEL.

POETRY is sublime when it awakens in the mind any great and good affection, as piety, or patriotism. This is one of the noblest effects of the art.

The Psalms are remarkable, beyond all other writings, for their power of inspiring devout emotions. But it is not in this respect only that they are sublime. Of the divine nature they contain the most magnificent descriptions that the soul of man can comprehend. The hundred and fourth Psalm, in particular, displays the power and goodness of Providence in creating and preserving the world, and the various tribes of animals in it, with such majestic brevity and beauty as it is vain to look for in any human composition.—BEATTIE.

Politeness.

POLITENESS has been defined to be artificial good-nature; but we may affirm, with much greater propriety, that good-nature is natural politeness.—STANISLAUS.

POLITENESS of mind consists in the conception of honorable and delicate thoughts.—LA ROCHEFOUCAULD.

HE who sedulously attends, politely asks, calmly speaks, coolly answers, and ceases when he has no more to say, is in possession of some of the best requisites of man.—LAVATER.

TRUE politeness requires humility, good sense, and benevolence. To think more highly of ourselves

than we ought to think destroys its quickening principle.—SIGOURNEY.

POLITENESS is real kindness kindly expressed.—WITHERSPOON.

—◆◆—
Poor.—(See POVERTY.)
 —◆◆—

Poverty.

It is the great privilege of poverty to be happy unenvied, to be healthful without physic, and secure without a guard; to obtain from the bounty of nature what the great and wealthy are compelled to procure by the help of artists, and the attendance of flatterers and spies.—JOHNSON.

MY condescending Master loved the poor, and it is impious in his ministers to dare to despise them.—R. HILL.

HAVE the courage to own that you are poor, and you disarm poverty of its sharpest sting.—STANISLAUS.

CONTENTED poverty's no dismal thing,
 Free from the cares that affluence must bring;
 At distance both alike deceive our view;
 Nearer approached, they take another hue.

The poor man's labor relishes his meat,

The morsel's pleasant, and his rest is sweet;

The little nature craves we find with ease,

Too much but surfeits into a disease.

And what we have more than we do enjoy,

Instead of satisfying, will but cloy.
 DUCK.

POVERTY is not always of the nature of an affliction or judgment, but is rather merely a state of life, appointed by God for the proper trial and exercise of the virtues of contentment, patience, and resignation; and for one man to murmur against God, because he possesses not those riches he has given to another, is "the wrath that killeth the foolish man, and the envy that slayeth the silly one."—BURGH.

POVERTY is no real disgrace, though considered as such by those whose minds are influenced by pride and custom more than truth and benevolence. It must be confessed, indeed, that a considerable part of mankind make themselves poor by their extravagance or imprudence; yet poverty is frequently an attendant on piety and genius, since many of the most wise and excellent characters have languished under the severity of comparative want. We may mention Homer, Otway, and

Goldsmith as instances; but, above all, our blessed Saviour and his apostles.—BUCK.

Power.

POWER must be used very soberly to make it lasting.—CATO.

POWER and liberty are like heat and moisture. Where they are well mixed, everything prospers; where they are single, they are destructive.—SAVILLE.

THE greater a man is in power above others, the more he ought to excel them in virtue. None ought to govern who is not better than the governed.—CYRUS.

Praise.

SOME virtuous actions have their own trumpets, and without any noise from thyself will have their resound abroad. Busy not thy best member in the encomium of thyself. Praise is a debt we owe unto the virtues of others, and due unto our own from all, whom malice hath not made mutes, or envy struck dumb. Fall not, however, into the common prevaricating way of self-commendation and boasting, by denoting the imperfections of others. He who discommendeth others obliquely, commendeth himself. He who whispers their infirmities, pro-

claims his own exemption from them; and consequently says, I am not as this publican whom I talk of. Open ostentation and loud vainglory is more tolerable than this obliquity, as but containing some froth, no ink; as but consisting of a personal price of folly, nor complicated with uncharitableness. Superfluously we seek a precarious applause abroad: every good man hath his plaudit within himself; and though his tongue be silent, is not without loud cymbals in his breast. Conscience will become his panegyrist, and never forget to crown and extol him unto himself.—SIR T. BROWNE.

I BELIEVE, indeed, that it is more laudable to suffer great misfortunes than to do great things.—STANISLAUS.

THE real satisfaction which praise can afford, is when what is repeated aloud agrees with the whispers of conscience, by showing us that we have not endeavored to deserve well in vain.—JOHNSON.

ALL they who give good counsel
praise deserve,
Though in the active part they
cannot serve. PITT.

HE who would free from malice
pass his days,
Must live obscure, and never merit
praise. GAY.

WE often choose envenomed praises, which by a reaction expose faults in those we are praising that we should not dare to discover in any other way.—LA ROCHEFOUCAULD.

TO PRAISE good actions heartily is in some sort to take part in them.—LA ROCHEFOUCAULD.

JUST praise is only a debt, but flattery is a present.

BE thou the first true merit to befriend;
His praise is lost who waits till all commend. POPE.

PRAISES are satire when insincere.—STANISLAUS.

THE villainous censure is extorted praise. POPE.

Prayer.

HE who prays as he ought will endeavor to live as he prays. He that can live in sin, and abide in the ordinary duties of prayer, never prays as he ought. A truly gracious praying frame is utterly inconsistent with the love of any sin.—OWEN.

NO BUSINESS can be so hasty but our prayer may precede it; the wings whereof are so nimble that it can fly up to heaven and solicit God, and bring down an answer

before ever our words need to come forth of our lips.—HALL.

WE know that the infinity of God cannot be moved or actually drawn nearer to us by prayer, but prayer draws the Christian nearer to God. If a boat is attached to a large vessel, the person in the former does not bring the ship nearer to him by his pulling the rope, but he brings the boat and himself in it nearer to the ship. So the more fervently we pray, the nearer we bring ourselves to the Lord most high.—R. HILL.

PRAYER is the key of the day and lock of the night; and we should every day begin and end, bid ourselves good-morrow and good-night with prayer. This will make our labor prosperous and our rest sweet.—LORD BERKELEY.

CHRIST gave the Lord's Prayer according to the ideas of the Jews; that is, he directed it only to the Father, whereas they that pray should pray as though they were to be heard for the Son's sake. This was because Christ would not be praised before his death.—LUTHER.

TRUE prayer hath no necessary commerce with the outward members of the body; for it requires not the voice, but the mind; not the stretching of the hands, but the intention of the soul; not any

outward shape or carriage of the body, but the inward behavior of the understanding. Can it, then, slacken thy worldly business and occasions to mix with them sighs and groans, which are the most effectual kinds of prayer?

PRAYER without means is a mockery of God.—HALL.

GOD hardly gives his Spirit, even to those whom he has established in grace, if they do not pray for it on all occasions; not only once, but many times.—JOHN WESLEY.

IF thou thinkest God doth not hear thee, why pray at all? If he does mind thee, why dost thou not pray more fervently, fixedly, and hear more attentively. This attention consists in the frame of the soul, for bodily exercise is required for our sakes, not God's; gesture and speech are to quicken our affections.—CHARNOCK.

PRAYER is the only doctrine I take to bedward, and I need no other laudanum than this to make me sleep; after which I close mine eyes in security, content to take my leave of the sun, and sleep unto the resurrection.—SIR T. BROWNE.

THE chosen vessel would be freed from temptations; he receives a supply of grace: the sick man asks release; he receives patience: he asks for life, and re-

ceives glory. Let us ask what we think best; let Him give what he knows best.—HALL.

WHILE we are straitened in our expectations, the blessing is withheld; but when our hearts are enlarged, the more we ask the more we have.—R. HILL.

PRAYER is ever profitable; at night it is our covering, in the morning it is our armor. Prayer should be the key of the day, and the lock of the night. Prayer sanctifies all our actions. He is listed in God's service and protection who makes it his first work to be enrolled by prayer under the standard of the Almighty. He carries an assistant angel with him for his help who begs his benediction from above; and without it he is lame and unarmed.—FELTHAM.

PRAYER and tears are nothing without endeavors.—HALL.

HE who loves little, prays little; he who loves much, prays much.—AUSTIN.

PRAYER is the breath of a new-born soul, and there can be no Christian life without it.—R. HILL.

PRAYER is a haven to the shipwrecked mariner, an anchor to them that are sinking in the waves, a staff to the limbs that totter, a mine of jewels to the poor, a

security to the rich, a healer of diseases, and a guardian of health. Prayer at once secures the continuance of our blessings, and dissipates the cloud of our calamities. O blessed prayer! thou art the unwearied conqueror of human woes, the firm foundation of human happiness, the source of ever-during joy, the mother of philosophy. The man who can pray truly, though languishing in extremest indigence, is richer than all besides; while the wretch who never bowed the knee, though proudly seated as monarch of nations, is of all men most destitute.—**CHEYSOSTOM.**

A FAMILY without prayer is like a house without a roof, exposed to all the injury of weather, and to every storm that blows.

ENGAGE in no pursuit in which thou canst not look up unto God and say, "Bless me in this, O my Father!"

IF our prayers want success, they want heart; their blessing is according to their vigor.

THERE is one universal receipt for all evils—prayer.—**HALL.**

THE best sacrifices are the prayers of faith.—**HALL.**

ONE of the most essential preparations for eternity is delight in praising God; a higher acquire-

ment, I do think, than even delight and devotedness in prayer.—**CHALMERS.**

WE should pray with as much earnestness as those who expect everything from God. We should act with as much energy as those who expect everything from themselves.—**COLTON.**

WE, ignorant of ourselves,
Beg often our own harms, which
the wise powers
Deny us for our good; so we find
profit,
By losing of our prayers.
SHAKSPEARE.

WHEN thou prayest for spiritual graces, let thy prayer be absolute; when for temporal blessings, add a clause of God's pleasure; in both, with faith and humiliation. So shalt thou undoubtedly receive what thou desirest, or more, or better. Never prayer, rightly made, was made unheard, or heard ungranted.—**ENCHIRIDION.**

God's command to "pray without ceasing," is founded on the necessity we have of his grace to preserve the life of God in the soul, which can no more subsist one moment without it than the body can without air.—**JOHN WESLEY.**

God is more willing to give good gifts unto them that ask him, than men are to give them

unto their children! God could not have struck the foundation note of human desire squarer than he did by this declaration.—H. W. BEECHER.

Preaching.

WHEN you preach do not let us hear the acclamations, but the groans of the people; let the tears of the auditors be your applause. This is not altogether what some young preachers propose to themselves who study more to please the ear than to move the heart, who love to be praised, and are mightily pleased with themselves, if in the time of sermon somebody cries out at the bright places, or after the gay and easy auditors say one to another, How beautiful is that! I am charmed! I never heard anything like it. A preacher of this character would be much mortified if one should come from his sermon without speaking a word, or only explaining one's self by sighs. Such praises would not please him, and I do not know whether some old preachers would be contented with them.—ST. JEROME.

THAT man is a bad preacher in the pulpit who is not a good preacher out of it; and no man in the world has a right to stand up for God if God has not adorned him with personal holiness. We should preach by what we are as well as by what we say.—R. HILL.

TO PREACH plainly and simply is a great art. Christ himself talks of tilling ground, of mustard-seed, etc.; he used altogether homely and simple similitudes.—LUTHER.

HEAVENLY wisdom creates heavenly utterance. There is something in preaching the Gospel with the Holy Ghost sent down from heaven, I long to get at. If we deal with divine realities we ought to feel them such, and then the people will in general feel with us, and acknowledge the power that does wonders on the heart; while dry, formal, discusional preaching leaves the hearers just where it found them. Still, they who are thus favored had need to be blessed with a deal of humility. We are too apt to be proud of that which is not our own. O humility, humility, humility!—R. HILL.

IF ministers (either in public preaching or in private conversation) have to do with a stupid, hardened sinner, let them set the terrors of the law before him, and endeavor by corrosives to eat down the proud flesh of his heart; but when they meet with a sinner whose soul is pierced, humbled, and touched to the quick with a pungent sense of sin, they should set before him the love and tenderness, the blood and righteousness of the compassionate Saviour. Nothing but the balm of Gilead and the lenitives of the Gospel belong to such a person.—MADAN.

TO PREACH the Gospel properly is so to handle every subject of discourse as to keep Christ continually in the view of the hearers.—OWEN.

RASH preaching always disgusts; timid preaching does nothing but leave poor souls fast asleep; while bold preaching, if delivered under an affectionate love to the souls of men, and with an humble desire to promote the glory of God, is the only preaching that is owned and blessed of Him.—R. HILL.

COLD, formal, half-way sermons neither give half the offense nor do half the good, as those which are plain and faithful. Truth can best defend itself without the assistance of our low cunning in attempting to make it palatable to the carnal mind.—R. HILL.

GOOD preachers give their hearers fruit, not flowers.—ITALIAN PROVERB.

THE object of preaching is, constantly to remind mankind of what mankind are constantly forgetting; not to supply the defects of human intelligence, but to fortify the feebleness of human resolutions; to recall mankind from the by-paths where they turn, into that broad path of salvation which all know, but few tread.—SIDNEY SMITH.

THERE is nothing would contribute more to increase the util-

ity of preaching, than to employ it less on general and commonplace, to give it a more pointed direction toward the present state of opinion and manners. General discourses in proof of acknowledged principles, or in illustration of obvious doctrines, gradually lose their effect; but discourses to counteract growing prejudices, or to give a check to fashionable vices or prevalent errors, may make a more strong and beneficial impression.—MONTHLY REVIEW.

As to preaching morality, it is true that it is the duty of a preacher of the Gospel to press practical godliness upon the consciences of men; but I never hear it without extreme concern from the lips of a divine, that practical religion and morality are one and the same thing. This is reducing practical Christianity to heathen virtue, and sermons to mere moral essays; but on the contrary, let us make a proper use of our high commission, let us publish the word of reconciliation through our Redeemer, and propound peace and pardon to the penitent by him, and while we inculcate moral duties upon scriptural motives, we properly unite faith and practice together.—BISHOP HORSLEY.

Present, The.

IF it be well to-day, it is madness to make the present misera-

ble by fearing it may be ill to-morrow; when your belly is full of to-day's dinner, to fear you shall want the next day's supper; for it may be you shall not, and then to what purpose was this day's affliction. We are dead to yesterday, and we are not yet born to the morrow.—JEREMY TAYLOR.

Pride.

(PRIDE has a greater share than goodness of heart in the remonstrances we make to those who are guilty of faults. We reprove not so much with a view to correct them, as to persuade them that we are exempt from those faults ourselves.—LA ROCHEFOUCAULD.)

THERE is a paradox in pride. It makes some men ridiculous, but prevents others from becoming so.—FULLER.

THE same pride which makes us censure the faults from which we fancy ourselves exempt, induces us to despise the good qualities which we want.—LA ROCHEFOUCAULD.

PRIDE, ill-nature, and want of sense, are the three great sources of ill-manners. Without some one of these defects, no man will behave himself ill for want of experience, or what in the language of fools is called knowing the world.—SWIFT.

THE disesteem and contempt of others is inseparable from pride. It is hardly possible to overvalue ourselves but by undervaluing our neighbors; and we commonly most undervalue those who are by other men thought to be wiser than we are; and it is a kind of jealousy in ourselves that they are so which provokes our pride.—CLARENDON.

OF all the causes which conspire to blind
Man's erring judgment, and mislead the mind,
What the weak head with strongest bias rules,
Is pride, that never-failing vice of fools. POPE.

PRIDE is the ape of charity. In show not much unlike, but somewhat fuller of action; in seeking the one, take heed thou light not upon the other. They are two parallels never but asunder. Charity feeds the poor, so does pride; charity builds a hospital, so does pride. In this they differ: charity gives her glory to God, pride takes her glory from man.—ENCHIRIDION.

OF all kinds of pride, that which is called spiritual pride is the most hateful and hurtful. It is the most like Satan, and the main handle by which he has hold of religious men, and does so much mischief among professors. Pride of this kind chiefly arises from too high an estimation of our knowl-

edge or gifts. This causes the professor to neglect studying the Bible and his own heart, and to despise others. This kind of pride is the more dangerous, because it is perhaps the most secret of all sins, and the heart is more deceitful in this matter than in any other. The very nature of this sin is to work self-confidence, and drive away simplicity and humility. It appears in many shapes undiscerned, and takes occasion to rise even from the exercise of real grace. Spiritual pride causes us to speak of the failings of others in a bitter and severe manner, while we attempt to hide or defend the greatest improprieties in our own conduct. Since, therefore, this sin is so secret and subtle, so dishonorable to real religion, and so difficult to get rid of, we have need to have the greatest watch over our own hearts, and to cry to God for divine assistance continually against it.—PRESIDENT EDWARDS.

As THOU desirest the love of God and man, beware of pride. It is a tumor in thy mind that breaks and poisons all thy actions; it is a worm in thy treasure which eats and ruins thy estate. It loves no man, is beloved of no man. It disparages virtue in another by detraction; it disrewards goodness in itself by vain-glory. The friend of the flatterer, the mother of envy, the nurse of fury, the band of luxury, the sin of devils, and the devil in man-

kind. It hates superiors, it scorns inferiors, it owns no equals. In short, till thou hate it, God hates thee.—QUARLES.

PROUD persons in general think of nothing but themselves, and imagine that all the world thinks about them too. They suppose that they are the subject of almost every conversation, and fancy every wheel which moves in society hath some relation to them. People of this sort are very desirous of knowing what is said of them, and as they have no conception that any but great things are said of them, they are extremely solicitous to know them, and often put this question: "Who do men say that I am?"—DR. J. FORDYCE.

PRIDE is as loud a beggar as want, and a great deal more saucy. When you have bought one fine thing you must buy ten more, that your appearance may be all of a piece; but it is easier to suppress the first desire, than to satisfy all that follow it.—FRANKLIN.

PRIDE, like the magnet, constantly points to one object, self; but, unlike the magnet, it has no attractive pole, but at all points repels.—COLTON.

THE seat of pride is in the heart, and only there; and if it be not there, it is neither in the look nor in the clothes.—LORD CLARENDON.

Procrastination.

PROCRASTINATION in every age has been the ruin of a great part of mankind. Dwelling amid endless prospects of what they are hereafter to do, they cannot so properly be said to live as to be always about to live, and the future has ever been the gulf in which the present is swallowed up and lost. Hence arise many of those evils which befall men in their worldly concerns. What might at present be arranged with advantage, being delayed cannot be arranged at all. To-morrow, being loaded with the concerns of to-day in addition to its own, is clogged and embarrassed. Thus affairs which have been postponed multiply and crowd upon one another, till at last they prove so intricate, and the pressure of business becomes so great, that nothing is done properly. Evils of the same kind, and arising from similar causes, overtake men in their moral and spiritual interests. There are very few but who are sensible of some things in their character and behavior which ought to be corrected, and which at one time or other they intend to correct; some headstrong passion which they design to subdue; some bad habit which they purpose to reform, and some improper connection which they are resolved to break off. But the convenient season for their reformation is not yet come; certain obstacles are in

the way, which they expect by and by to surmount, and therefore they go on in their present courses, trusting to a future day to begin their designed amendment. In the mean time the angel of death descends, and in the midst of their distant plans executes his commission, and carries them away. O guard against delusions of this kind, which have been fatal to so many. Correct immediately what is wrong, for who can tell how long you shall live and enjoy your present advantages.

—DR. BLAIR.

Profession.

PROFESSION is only the badge of a Christian, belief the beginning; but practice is the nature, and custom the perfection. For it is this which translates Christianity from a bare notion into a real business; from useless speculations into substantial duties; and from an idea in the brain into an existence in the life. An upright conversation is the bringing of the general theorems of religion into the particular instances of solid experience; and, if it were not for this, religion would exist nowhere but in the Bible. The grand deciding question at the last day will be not, What have you said? or, What have you believed? but, What have you done more than others?—SOUTH.

LET me expostulate the matter with you, O ye professors whose religion lieth only in your tongues. I mean you who are little or nothing known from the rest of the rabble of the world, only you can talk better than they. Hear me a word or two: "If I speak with the tongues of men and angels, and have not charity," that is, love to God and Christ and saints and holiness, "I am nothing," no child of God, and so have nothing to do with heaven. A prating tongue will not unlock the gates of heaven, nor blind the eyes of the Judge. Look to it. "The wise in heart will receive commandments: but a prating fool shall fall."—BUNYAN.

AN outward profession, however plausible, will not do without corresponding actions. How much better is it to have a peaceful sense of my own wretchedness, and an humble waiting upon God for sanctifying grace, than to talk much and appear to be somebody in religion.—OWEN.

THOSE professors who after a short time turn away are like the new moon, which shines a little at the first part of the night, but it is soon down before half the night is over.—DR. GURNALL.

Progress.

CHRISTIANS who are forever living on their own experiences

are like a leaf which has got into an eddy in the river, where it keeps whirling round and round in its own track. You shall see it there, whirling, and shall go away and sleep, and in the morning you shall come again and find the leaf there still. At noon there it is, and when night comes it is still nothing but whirl, whirl, whirl. Working, traveling hard enough, to be sure, but making no progress. Now let something break it loose from that whirlpool and away it will go merrily down the stream. Too much looking backward and inward is bad for piety and progression.—H. W. BEECHER.

Promises.

NOTHING in the world repels the enemy's temptations so well as when we can fasten on a good promise, and set it in opposition to the devil's malice against our precious souls.—ROWLAND HILL.

Prosperity.

PROSPERITY, as is truly asserted by Seneca, very much obstructs the knowledge of ourselves. No man can form a just estimate of his own powers by inactive speculation. That fortitude which has encountered no dangers, that prudence which has surmounted no difficulties, that integrity which

has been attacked by no temptations can, at best, be considered as gold not yet brought to the test, of which, therefore, the true value cannot be assigned. Equally necessary is some variety of fortune to a nearer inspection of the manners, principles, and affections of mankind.—JOHNSON.

PROSPERITY is redoubled to a good man by his generous use of it. It is reflected back upon him from every one whom he makes happy.

THIS consideration is of great use to them who envy the prosperity of the wicked, and the success of persecutors, and the baits of fishes, and the bread of dogs. God fails not to sow blessings in the long furrows which the plowers plow upon the back of the Church.—JEREMY TAYLOR.

So USE prosperity that adversity may not abuse thee. If in the one security admits no fears, in the other despair will afford no hopes. He that in prosperity can foretell a danger can in adversity foresee deliverance.—ENCHIRIDION.

O HOW portentous is prosperity!
How, comet-like, it threatens while
it shines. YOUNG.

PROSPERITY gains friends, and adversity tries them.

TEMPORAL prosperity is often hostile to our happiness. Had the

Lord given us a life full of charms we should have taken little thought about another. It is quite natural to be delighted with things that are agreeable, but we shall find that whatever attaches us to the world at least cools our ardor for spiritual things. When Noah's dove first flew out of the ark, finding nothing but wind and rain, she returned for shelter and rest; but when in her second flight she saw plains and fields, there she alighted and staid. So when the world holds out riches or honor, we are caught by these things, but when we are in poverty or trouble, then we turn our eyes toward God and seek happiness in its proper source. Nay, even as things are now, with all the distresses that belong to life, we find it very difficult to detach our affections from the world; but what would be the case if all prosperity attended our wishes? What would be our condition were there no disorders to our bodies, and no mental trials?—SAURIN.

PROSPERITY has this property, it puffs up narrow souls, makes them imagine themselves high and mighty, and look down upon the world with contempt; but a truly noble and resolved spirit appears greatest in distress, and then becomes more bright and conspicuous.—PLUTARCH.

A SMOOTH sea never made a skillful mariner; neither does unin-

errupted prosperity and success qualify men for usefulness and happiness.

PROSPERITY too often has the same effect on its possessor that a calm sea has on the Dutch mariner, who frequently, it is said, in these circumstances ties up the rudder, gets drunk, and goes to sleep.—DILWYN.



Providence.

IT was perhaps ordained by Providence to hinder us from tyrannizing over one another, that no individual should be of such importance as to cause, by his retirement or death, any chasm in the world.—JOHNSON.

IF in a dark business we perceive God to guide us by the lantern of his providence, it is good to follow the light close, lest we lose it by lagging behind.—FULLER.

THE good things of providence may be considered as having this inscription, *Accipe, redde, cave*; that is, Accept us as from God, return us in gratitude to God, and take care not to abuse us.—BARKER.

WE should follow Providence, and not attempt to force it; for that often proves best for us which was least our own doing.—HENRY.

THEY distrust God's providence in their necessity, who are willing to follow his guidance in their welfare.—HALL.

WE can be thankful to a friend for a few acres or a little money; and yet for the freedom and command of the whole earth, and for the great benefits of our being, our life, health, and reason, we look upon ourselves as under no obligation.—SENECA.

AS a man may easily get a strain by overreaching, so we should not pry too curiously into Providence, lest we injure ourselves, as Asaph did respecting the afflictions of the godly and the prosperity of the wicked, (Psa. lxxiii, 3-13,) when it brought him into envy and almost despair, and made Job (xlii, 3) speak unadvisedly.—FLAVEL.

IF the extent of the human view could comprehend the whole frame of the universe, perhaps it would be found invariably true that Providence has given that in greatest plenty which the condition of life makes of the greatest use; and that nothing is pehurlously imparted, or placed far from the reach of men, of which a more liberal distribution, or more easy acquisition, would increase real and rational felicity.—JOHNSON.

WHEN Bernard Gilpin was on his way to London to be tried before the popish party he broke his leg by a fall, which put a stop for

some time to his journey. The person in whose custody he was took occasion to retort upon him an observation he used frequently to make, "nothing happens to the people of God but what is intended for their good," asking him "whether he thought his broken leg was so?" He answered meekly, "he made no question but it was." And so it proved; for before he was able to travel, Queen Mary died. Being thus providentially rescued, he returned to Houghton through crowds of people, expressing the utmost joy, and blessing God for his deliverance.

Who can trace the dispensations of Providence, that takes away the most desirable and shining characters in the midst of their usefulness and in the prime of life; while the wicked and worthless are permitted to live, and seemingly for no other purpose than by their vile example to spread contagion and death? Yet surely it must be acknowledged, that while the righteous are the greatest blessing the earth can enjoy, by our sinfulness we forfeit our mercies, and in judgment he deprives us of them; while the wicked, who are our greatest curse, in deserved wrath he permits still to exist as an evil blight.—R. HILL.

Prudence.

PRUDENCE is a universal virtue, and enters into the composition of

almost all the rest; for without it love is indiscreet, fortitude weak, zeal blind, and knowledge almost useless.—VOITURE.

PRUDENCE has two offices, to inform the understanding and regulate the will. She determines both on maxims of speculation and practice, and keeps the mind upon its guard against prejudice and precipitation. Though fortune seems to be a universal mistress, yet prudence is her's; and when we are guided by her we are surrounded by all other blessings. Prudence does not only show itself in words, but in all the circumstances of life, and is like an under agent of Providence, to guide and direct us in all our concerns. There are many more shining qualities in the mind of man, but there is none so useful as prudence; it is this which gives a value to all the rest, which sets them to work in their proper times and places, and turns them to advantage. Without prudence learning is pedantry, zeal rashness, and even virtue weak and almost useless.

LET prudence always attend your pleasures; it is the way to enjoy the sweets of them, and not be afraid of the consequences.

Qualities.

It is not sufficient to have great qualities; we must be able to make use of them.—LA ROCHEFOUCAULD.

Quarrels.

THROUGH the mist of controversy it can raise no wonder that the truth is not easily discovered. When a quarrel has been long carried on between individuals, it is often very hard to tell by whom it was begun. Every fact is darkened by distance, by interest, and by multitudes. Information is not easily procured from far; those whom the truth will not favor will not step voluntarily forth to tell it; and where there are not many agents it is easy for every single action to be concealed.—
JOHNSON.

QUARRELS would not last long if the fault was only on one side.—
—LA ROCHEFOUCAULD.

QUARRELS about religion are of all others the most implacable. We were made to have dealings one with another; nor may we deny the offices of humanity, charity, and common civility; nor will worshipping at different temples allow us to be morose, unnatural, scornful, and censorious, under the color of zeal for religion; which, if we are, though our religion may be true, we are not truly religious.—
—HENRY.

HE that blows the coals in quarrels he has nothing to do with, has no right to complain if the sparks fly in his face.—
FRANKLIN.

Reading.

IN the course of our reading we should lay up in our minds a store of goodly thoughts in well-wrought words, which should be a living treasure of knowledge always with us, and from which at various times, and amid all the shifting of circumstances, we might be sure of drawing some comfort, guidance, and sympathy.—
—FRIENDS IN COUNCIL.

BY reading, we enjoy the dead; by conversation, the living; and by contemplation, ourselves. Reading enriches the memory, conversation polishes the wit, and contemplation improves the judgment. Of these, reading is the most important, as it furnishes both the others.—
—COLTON.

IMPRINT the beauties of authors upon your imagination, and their good morals upon your heart.

IF the riches of the Indies, or the crowns of all the kingdoms of Europe were laid at my feet in exchange for my love of reading, I would spurn them all.—
—FENELON.



Reason.

POLISHED steel will not shine in the dark. No more can reason, however refined or cultivated, shine efficaciously but as it reflects the light of divine truth shed from heaven.—
—FOSTER.

HE is not a reasonable man who by chance stumbles upon reason; but he who derives it from knowledge, from discernment, and from taste.—LA ROCHEFOUCAULD.

REASON pursued is faith; and unpursued
Where proof invites, 'tis reason,
then, no more. YOUNG.

REASON's a taper which but faintly burns;
A languid flame that glows and dies by turns. POMFRET.

ALTHOUGH reason, since the fall, is greatly depraved, and therefore insufficient of itself to guide us to God, and although it is often erroneous in temporal affairs, yet it is still a noble faculty, and very useful in the following particulars: First, to judge of the general principles of natural religion as the being and natural perfections of God, his providence, and the necessity of worshiping him, together with the propriety of virtue, and the probability of a future state of rewards and punishments. Secondly, to judge of the evidences of revealed religion and the contents of it, so far as within its reach; thus, for instance, reason not only points out the expediency of a revelation, but can examine that which professes to come from God, whether it bears the marks of credibility or not; and if it should find it true, so far then reason can determine whether the general con-

tents of it are agreeable to natural religion, and how far it is superior with respect to promoting the piety and happiness of mankind. Thirdly, it is of great use in all the arts and sciences, and mental improvement in general. Lastly, it is of manifest advantage in all the common concerns of life, to guard us against injuries, errors, and prejudices, and to direct us, in subservience to revelation, in all our conduct, both private and public. In all these respects, and perhaps in many more, reason is highly beneficial, and especially when accompanied with grace.—WILMOT.

Reconciliation.

IF thou hast wronged thy brother in thought, reconcile thee to him in thought. If thou hast offended him in words, let thy reconciliation be in words. If thou hast trespassed against him in deeds, by deeds be reconciled to him. That reconciliation is most kindly which is most in kind.—QUARLES.

Redemption.

IN creation and providence God is above us; but in redemption he is God with us.

IF the goodness of God is so admirably seen in the works of nature and the favors of Providence,

with what a superiority does it even triumph in the work of redemption! Redemption is the brightest mirror in which to contemplate the mercy of our covenant God; other gifts are only as mites from the divine treasury, but redemption opens (I had almost said exhausts) all the stores of his glorious grace. Redemption by Christ is a preservative from all terror, and an antidote against every evil; when by the Holy Spirit this redemption is applied in justification and regeneration sin is done away, God is visibly our father and friend, his promises are our portion, and his arm is our defense. In redemption God not only commends and manifests his love, but makes it perfectly marvelous in so stupendous a manner, that it is beyond parallel, beyond thought, and above all blessings and praises.—**HERVEY.**

God the Son, as our perfect Redeemer and Saviour, so completely finished the work which the Father sent him to do, that were he to visit our world a thousand times, he would never be able to add to his glorious redemption.—**R. HILL.**

Refinement.

THE more refined and elevated men are, the more sensitive are they, the more is expected from them. A thing that you would

pass without notice in a low, ignorant person, you would expect and demand apology for in a person higher on the social plane. Man, as well as God, exacts from man according to that which he hath.—**H. W. BEECHER.**

Too GREAT refinement is false delicacy, and true delicacy is solid refinement.—**LA ROCHEFOUCAULD.**

Regeneration.

NO REAL good can be expected where the ground-work of religion is wanting—regeneration. As well may you pretend to know what were the real transactions of life before you were born, as to know anything of real religion, which is nothing less than the life of God in the souls of men, till after you are born again. By that alone we feel sin to be hateful.—**R. HILL.**

THE difficulties in regenerating a sinner's heart consist chiefly in conquering the strongest prejudices, mortifying the most corrupt habits, and in the implanting of a principle of grace and holiness, to which the sinner is by nature entirely averse, and in opposition to which Satan, who maintains the throne in his heart, uses his utmost endeavors. There is a greater distance between the terms sin and holiness, corruption and grace, than between those of something

and nothing. In creation something is formed out of nothing, but in regeneration (as one strongly expresses it) hell is changed into heaven. In creation there is no assistance, but then there is no opposition; but regeneration is like the stemming of a rapid stream, and turning it into a contrary course, in which there is nothing to help, but everything to hinder.—LIME-STREET SERMONS.

REGENERATION—a change that never fails to fill heaven with rapture, though ridiculed upon earth.—SIMMONS.



Religion.

IT will cost something to be religious; it will cost more not to be so.—MASON.

RELIGION would have no enemies, if it were not an enemy to vice.—MASSILLON.

IT signifies nothing to say we will not change our religion, if our religion does not change us.—MASON.

RELIGION is as necessary to reason, as reason is to religion: the one cannot exist without the other. A reasoning being would lose his reason in attempting to account for the great phenomena of nature, had he not a Supreme Being to refer to. If there had been no

God, mankind would have been obliged to imagine one.—WASHINGTON.

THE Word of God proves the truth of religion; the corruption of man its necessity; government its advantages.—STANISLAUS.

THE pleasures of sense will surfeit and not satisfy; but the pleasures of religion will satisfy and not surfeit.—HENRY.

THOSE fruits that run up very much into leaves and stalks, sometimes die at the root; so some men's religion runs up all into talk and profession.—BARKER.

THERE is no opposition whereof we are so sensible as that of religion.—HALL.

THE true religion teaches our duties, our impotences, (pride and concupiscence,) and the remedies, (humility, mortification.)—PASCAL.

WHILE just government protects all in their religious rites, true religion affords government its surest support.—WASHINGTON.

TRUE religion is nothing less than the power or influence of God himself on the heart.—R. HILL.

NOTHING but religion is capable of changing pains into pleasures.—STANISLAUS.

RELIGION is the best armor in the world, but the worst cloak.—
NEWTON.

A MERE profession of religion is generally very hard to hold. It is like a lamp that is hardly lighted, which a small breath of wind will extinguish; or like a tree newly planted, which is easily overturned.—
—DR. WITHERSPOON.

UPON Nero being the first of all the Cesars that persecuted the Christian religion in its birth, Tertullian says: "'Tis our glory that such a man began to condemn us, for he that knows anything of Nero will easily judge that he could only condemn what was excellent and infinitely valuable.

WE should begin early with God, and so improve our morning time. The sooner we begin a religious life, the more pleasant it will be; it is best traveling pretty early in the morning.—
—HENRY.

DID we but duly consider that we are hastening, as fast as time can carry us, to that judgment-seat where the shadows of the world shall be eternally forgotten, we should regard that man as the wisest who contends most earnestly for the substance of religion.—
—R. HILL.

RELIGION will always make the bitter waters of Marah wholesome and palatable; but we must not

think it continually will turn water into wine because it once did.—
—WARBURTON.

"MY burden is light," said the blessed Redeemer. A light burden, indeed, which carries him that bears it. I have looked through all nature for a resemblance of this, and I seem to find a shadow of it in the wings of a bird, which are indeed borne by the creature, and yet support her flight toward heaven.—
—BERNARD.

IF thou and true religion be not yet met, or met unknown, by these marks thou shalt discover it: First, it is a religion that takes no pleasure in the expense of blood. Secondly, it is a religion whose tenets cross not the Book of Truth. Thirdly, it is a religion that takes most from the creature, and gives most to the Creator. If such a one thou meet with, assure thyself it is the right, and therefore profess it in thy life, and protect it to thy death.—
—QUARLES.

THE pious man and the atheist always talk of religion: the one speaks of what he loves, and the other of what he fears.—
—MONTESQUIEU.

WHILE many are disputing about religion, let me enjoy it.

RELIGION is so far from barring men any innocent pleasure or comfort of human life, that it purifies

the pleasures of it, and renders them more grateful and generous; and besides this, it brings mighty pleasures of its own, those of a glorious hope, a serene mind, a calm and undisturbed conscience, which do far outrelish the most studied and artificial luxuries.—
DEAN SHIRLEY.

THE Christian religion is one that diffuses among the people a pure, benevolent, and universal system of ethics, adapted to every condition of life, and recommended as the will and reason of the Supreme Deity, and enforced by sanctions of eternal punishment.—
GIBBON.

THE object of religion is no less than the great God himself, and that both in his nature and his works. For the eye of reason, like that of the eagle, directs itself chiefly to the sun, to a glory that neither admits of a superior nor an equal. Religion carries the soul to the study of every divine attribute. Her ways are ways of pleasantness, and all her paths are peace.—SOUTH.

THE word religion is derived from *religando*, which signifies to tie or bind, because by true religion the souls of good persons are tied or fastened, as it were, to God and his service. But we must not maintain, as some unconverted persons do, that we may be saved by any religion, if we live up to the principles of it.

We do not limit the holy one of Israel as to the heathens who have not had the Gospel; but as for those who embrace Christianity, and can read the Bible and hear the Gospel, and yet reject the precious Gospel, because they were not bred up in the habit of hearing it, or from any other motive, we think their state is awful and very dangerous.—DR. ARROWSMITH.

THE spirit of true religion breathes gentleness and affability: it gives a native, unaffected ease to the behavior; it is social, kind, and cheerful; far removed from the cloudy and illiberal disposition which clouds the brow, sharpens the temper, and dejects the spirit. Religion is rather a matter of sentiment than reasoning; the important articles of faith are plain, and all books and conversation that tend to shake our faith in those great points of religion should be avoided. Real religion prepares us for all the events of this inconstant state; it weans us from an undue love of the world, and equips us for the storm in this dubious navigation of life. Thus true religion fortifies as well as purifies, so that a religious man has learned firmness and self-command. His chief pleasures are always of the innocent and temperate kind, and over these the changes of the world have but little power; his mind is a kingdom to him, and he can ever enjoy it.—DR. BLAIR.

RELIGION, in its purity, is not so much a pursuit as a temper; or rather it is a temper, leading to the pursuit of all that is high and holy. Its foundation is faith; its action, works; its temper, holiness; its aim, obedience to God in improvement of self, and benevolence to men.—EDWARDS.

THE humble, meek, merciful, just, pious, and devout souls are everywhere of one religion; and when death has taken off the mask they will know one another, though the divers liveries they wear make them strangers.—PENN.

HOW ADMIRABLE is that religion which, while it seems to have in view only the felicity of another world, is at the same time the highest happiness of this.—MONTESQUIEU.

THE time seems to be approaching when less will be thought of differences as to the forms of religion. The dress of religion is one thing, and its substance another. I have heard of a person who wished to be dressed very fine in his coffin; but would that give him either life or animation? The Comforter is sent to us for the very purpose, that he may put spiritual life within us. We see the activity of real Christians when the activity of God is in them. The Spirit of the Lord is said to work in them mightily,

when they are strengthened with all might by that Spirit in the inner man.—R. HILL.

WHAT religion is that which is suited to the heart? Shall we find it among the heathen? Alas! some of the most abominable rites have been performed by them under the notion of religion. The odious corruption of the heart of man will scarcely suffer human beings to live among themselves. It is nothing but divine power from above that can make man a blessing to himself, and a blessing to those who surround him.—R. HILL.

ONE of the principal rules of religion is, to lose no occasion of serving God. And since he is invisible to our eyes, we are to serve him in our neighbor; which he receives as if done to himself in person, standing visibly before us.—JOHN WESLEY.

RELIGION prohibits no amusement or gratification that is really innocent. The question, however, of its innocence must not be tried by the loose maxims of worldly morality, but by the Bible, the genius of Christianity, and the temper and disposition of mind enjoined on its professors. There can be no doubt concerning the true end of recreations; they are intended to refresh our exhausted bodily or mental powers, and to restore us with renewed vigor to

the more serious occupations of life. Whatever therefore fatigues either the body or mind is not fitted for recreation; whatever consumes more time or money than we can prudently allot for mere amusements is not right, as we are to give an account to the Lord how we spend our time and property; whatever directly or indirectly is likely to injure the welfare of a fellow-creature, is not a suitable recreation or consistent diversion for a Christian. But let us not wrong Providence as to suppose that the sources of innocent amusement are so rare, that men must be driven almost by constraint to those of a doubtful nature. On the contrary, such has been the Creator's goodness that almost every one, by a prudent variation of useful pursuits, may have rich and multiplied springs of innocent relaxation; the beauties of creation, the works of art, of taste and genius all lie open, and the Christian has not only all these for his rational amusement, but also spiritual pleasures, the sweets of friendship, the comforts of gratitude, joy, hope, universal good-will, and all the benevolent affections which, while they are connected with doing good to others, are likewise productive of peace and delight to ourselves. O how little do they know of the true measure of enjoyment, who can compare these delightful complacencies with the frivolous pleasures of dissipation, or the coarse

gratifications of sensuality!—WILBERFORCE.

WHETHER religion be true or false, it must be necessarily granted to be the only wise principle and safe hypothesis for a man to live and die by.—TILLOTSON.

POLITICAL eminence and professional fame fade and die with all things earthly. Nothing of character is really permanent but virtue and personal worth. These remain. Whatever of excellence is wrought into the soul itself belongs to both worlds. Real goodness does not attach itself merely to life; it points to another world. Political and professional fame cannot last forever, but a conscience void of offense before God and man is an inheritance for eternity. Religion, therefore, is a necessary, an indispensable element in any great human character. There is no living without it. Religion is the tie that connects man with his Creator, and holds him to his throne. If that tie is sundered or broken, he floats away a worthless atom in the universe, its proper attractions all gone, its destiny thwarted, and its whole future nothing but darkness, desolation, and death. A man with no sense of religious duty is he whom the Scriptures describe in so terse but terrific a manner, as "living without God in the world." Such a man is out of his proper being, out of the circle of all his duties, out

of the circle of all his happiness, and away, far, far away from the purposes of his creation.—DANIEL WEBSTER.

RELIGION being a personal concern and a matter of choice, no man can be justly blamed who, after a sincere, solemn, and deliberate investigation, turns from the religion or denomination he was brought up in; nor can a man be properly called unsteady who turns from that denomination which he joined when he was young and inexperienced, or before he began to think for himself; but that man who has joined several denominations may be called fickle, especially if he has done this in the course of a few years, and perhaps hastily, without proper inquiry. A person also may be called unsteady who either has joined no denomination, but wanders from one place of worship to another, or who, having given himself up to a particular church, is frequently leaving his place and going after new preachers.—S. CLARKE.

It seems an opinion pretty generally prevalent, that kindness and sweetness of temper, sympathizing, generous, and benevolent affections, attention to relative and social duties, and especially a life of general activity and usefulness, may make up for the defects of religion. It is true, indeed, that these are amiable and excellent qualities, and those who possess

them have their reward by being beloved in private, and generally respected in public; but when unattended with real religion they are often only the properties of an assumed character, to answer certain purposes, or to gain credit in the world, and even sometimes a mask to conceal an opposite temper. But supposing that they are genuine, the moral worth of these sweet and benevolent tempers is apt to be overrated; at the very best they often only deserve the name of amiable instincts, instead of amiable tempers or moral virtues, because they are only the production of nature, and in many cases they imply no mental conflicts; and they possess not that strength and energy of character, which, in contempt of dangers and difficulties, produce alacrity in service and perseverance in action. Their soft complying humor shows that they are not free from selfishness, and therefore they are sometimes drawn in to participate in what is wrong, as well as to connive at it. Further still; these qualities, when not grounded and rooted in religion, are of a sickly and short-lived nature, for disappointments, troubles, and contradictions will either totally destroy, or very much weaken them. But were the merit of these amiable qualities greater than it is, and though it were not liable to the exceptions that have been alleged against it, yet they cannot in any degree be admitted as a

compensation for the want of the grace of God; and where this essential requisite is wanting, however amiable the character may be, however creditable and respectable among men, yet as it possesses not the distinguishing essence, it must not be mistaken for religion, and complimented with that name.—WILBERFORCE.

THE ways of religion are not only pleasant ways, but pleasantness itself in the abstract; and that pleasantness arises not from any foreign circumstances, but from the innate goodness of the ways themselves. Think you hear wisdom saying, Call me not Mara, that is, bitterness, as some have miscalled me; but call me Naomi, pleasant. The Vulgate Latin reads it *via pulchra*: religious ways are beautiful ways, ways of sweetness; so the Chaldee. In the ways of real religion there is profit and pleasure twisted. Those who indulge themselves in the pleasures of the world must be content not to get money, but to spend it; but in those of religion a man may enjoy, get, and save. There are three reasons why some professors are not so cheerful as they should be: first, some are looking for that in the world which is to be had in God only, and that is perfect satisfaction; secondly, many are looking for that in themselves which is to be had in Christ only, and that is a perfect righteousness; and thirdly, others are looking for

that on earth which is to be seen in heaven only, and that is perfect holiness. That may be right which is not pleasant, as self-denial and many other duties; and that may be pleasant which is not right, as the ways of sin; but true religion is both right and pleasant. The pleasures of sense are but shadows, or at best but painted or gilded over; but those of religion are substantial, and all pure gold. Carnal persons think that noisy mirth is cheerfulness, and therefore have recourse to jollity and loud laughter; but these being violent are soon over, and are very different from true cheerfulness, which is a mild and regular habit of being easy and comfortable ourselves, and by our looks and behavior making our company pleasant to others.—HENRY.

A MAN who makes calculation and provision for this life only, is like a sea-captain who, starting on a voyage to Europe, lays in provisions sufficient to last him only until he gets safe past the lighthouse, and out into the open sea.—H. W. BEECHER.

THE propitious smiles of heaven can never be expected on a nation that disregards the eternal rules of order, which heaven itself has ordained. . . . Of all the dispositions and habits that lead to political prosperity, religion and morality are indispensable supports. In vain would that man claim the

tribute of patriotism who should labor to subvert these great pillars of human happiness, these firm props of the duties of men and of citizens. The mere politician, equally with the pious man, ought to respect and cherish them.—
WASHINGTON.

THE men who walk in lonely places, thinking only of God and the angels, are not the most reliable Christians, are not the bone and sinew of the Church. This has been proved throughout the ages. Any such thought of the things unseen and eternal, as shall unfit a man for his daily secular duties, or teach him to despise them, is wrong thought, and should be discarded. Religion underlies all things. It is intended to fit a man for life, to teach him how to carry himself in his business, his pleasures, and his pains, as much as to aid him when he dies. It was not meant to lift him out of, or beyond, the common work or wants of life until life is passed.—H. W. BEECHER.

Religion, Opposition to it.

THERE are men who delight to see evil in those professing godliness. They doubt, they leer, they jeer. Well, there are birds appointed to seek for carrion, and they always find it. By their very seeking they declare their

own nature. Don't you imitate their dirty flight. They are of the carrion family.—H. W. BEECHER.

Religion, Danger of Delay.

TRULY, 'tis a wise piece of business for a man, hanging by no more than a single hair over the bottomless pit, to say to the friend who throws him a stout rope, "Wait, I must consider calmly of this; I don't believe in being in a hurry." There are some cases where consideration is crime, where deliberation is death. Unutterable fools! that think, and think, and *only* think, upon the borders of perdition. The sands beneath their feet are crumbling and shifting away; but they must think, they say, when one calls to them to run. And so they pause and perish.—H. W. BEECHER.

Repentance.

REPENTANCE is the heart's sorrow,
And a clear life ensuing.

SHAKESPEARE.

IT is not so easy nor so common a thing to repent and believe as ignorant, presumptuous sinners do imagine. By the time you have learned what is needful to be learned for a sound repentance, a saving faith, and a holy life, you will find that you have far greater

business with God than with all the world.—BAXTER.

THERE is a greater depravity in not repenting of sin when it has been committed, than in committing it at first. To deny, as Peter did, is bad; but not to weep bitterly, as he did, when we have denied, is worse.—PAYSON.

REPENTANCE is the key that unlocks the gate wherein sin keeps a man a prisoner. It is the *aqua vitæ* to fetch again to itself the fainting soul.—FELTHAM.

IF repentance be genuine, it will drive us from sin to Christ; and the Bible reveals no other salvation but through him. As prisoners can never open their prison doors by the deepest repentance for their crimes, so no acquittal from the guilt of our sins can ever be obtained but through the sufferings and death of Christ, who opens the prison doors to them that are fast tied and bound with the chains of their sins.—R. HILL.

“I WILL arise and go to my father.” He who said, “I will arise,” was down; he owned his fall, and was sensible of his bad condition. “I will arise and go to my father.” What reason have you to hope that you shall be well received? What right have you to expect a kind reception? I have no other reason and no other

right but because he is my father. I have lost all the pretenses and all the privileges of a son, but he has lost nothing of the goodness and tenderness of a father.—ST. CHRYSOLOGUE.

REPENTANCE is not like the summer fruit, fit to be taken a little, and in their own time; it is like bread, the provision and support of life, the entertainment of every day. But it is the bread of affliction to some, and the bread of carefulness to all, and he that preaches this with the greatest severity, it may be, takes the liberty of an enemy, but he gives the counsel and the assistance of a friend.—SIBBS.

REPENTANCE, if genuine, is not the passing sorrow of the day, but the real feeling and habit of the heart. The original expression means just as much; it is the renewal of the mind into the very image of God. It creates within us an abhorrence of that which is evil, and a cleaving to that which is good, and can only be known by its fruits.—R. HILL.

WHAT pardon does that man deserve who in the person of John cruelly murdered repentance itself. Ah! Herod, whom Herodias resembles in crime more than in name, you foolishly thought to stop the mouth of the holy prophet by cutting off his head. “I am the voice,” says he, “of

one crying in the wilderness." Death can do nothing to the voice; this being freed from the prison of the body that confined it cries the louder, like the voice of Abel, which was heard the more, and went even to heaven, after the earth was stained with his blood. Thus John Baptist makes himself heard by all the universe, and tells and publishes your crime to all ages, and to all people.—*ST. CHRYSOLOGUE.*

REPENTANCE hath a purifying power, and every tear is of a cleansing virtue. But these penitential clouds must be still kept dropping. One shower will not suffice. For repentance is not one single action, but a course.—*SOUTH.*

A TRUE repentance shuns the evil itself,
More than the external suffering
or the shame.

SHAKESPEARE.

SOME may think it a sad thing to repent on earth, but it is much worse to repent in hell. In heaven holiness is their eternal temper, and happiness their eternal portion. In hell sin is their everlasting temper, and misery their everlasting portion. The reason why so many fall into hell is because so few think of it. They that will not fear the punishment in the threatening shall feel the threatening in the punishment. The

scorner's seat stands next hell gate. They fall deepest into eternal torments who fall backward into hell. When we die we must fall into the arms of Christ or into the flames of hell.—*J. MASON.*

WHAT multitudes there are who harden their hearts under a presumption that repentance is within the reach of their own call! As they naturally hate the work, they think it is quite enough to turn to God when they can scarcely turn themselves in their beds. Thus they presume upon the mercy of God, that they may trample on his justice, and never think of escaping the wrath of God till the very gates of hell seem opening before them.

RABBI ELIEZER said, "Turn to God one day before your death." His disciples said, "How can a man know the day of his death?" He answered them, "Then you should turn to God to-day; perhaps you may die to-morrow;" thus every day will be employed in returning.

REPENTANCE is a hearty sorrow for our past misdeeds, and a sincere resolution and endeavor to the utmost of our power to conform all our actions to the law of God. So that repentance does not consist in one single act of sorrow, though that, being the first and leading act, gives denomination to the whole, but in doing works

meet for repentance, in a sincere obedience to the law of Christ for the remainder of our lives.—**LOCKE.**

THE completion and sum of repentance is a change of life. That sorrow which dictates no caution, that fear which does not quicken our escape, that austerity which fails to rectify our affections, are vain and unavailing. But sorrow and terror must naturally precede reformation; for what other cause can produce it? He, therefore, that feels himself alarmed by his conscience, anxious for the attainment of a better state, and afflicted by the memory of his past faults, may justly conclude that the great work of repentance is begun, and hope, by retirement and prayer, the natural and religious means of strengthening his conviction, to impress upon his mind such a sense of the divine presence as may overpower the blandishments of secular delights, and enable him to advance from one degree of holiness to another till death shall set him free from doubt and contest, misery and temptation.

It is remarkable that repentance was the first subject that John the Baptist, Christ, and his apostles preached on, and from this we learn the great necessity of it; and as they publicly addressed all sorts of persons, we see that every one stands in need of it. Many are the mistakes concerning re-

pentance. Some think it consists only in general confessions of sin, and others in a partial reformation; but this falls short of true repentance, which consists, first, in a true conviction of sin, and our being liable to eternal punishment. Second, such a contrition or sorrow for sin as makes the sinner hate sin for its own nature, as well as its consequences. Third, a renunciation of all kinds of sin; and fourth, an habitual practice of evangelical holiness by faith in Christ. Thus the true penitent is fully convinced in his judgment of the abominable nature of sin, by beholding it in the glass of the moral law and the sufferings of Christ. He feels the greatest grief of heart for having so much offended so holy and gracious a God, and he not only renounces the constant practice of sin, but, by the assistance of the Holy Spirit, he endeavors to follow the Lord fully in all holy obedience to his blessed will.—**HERVEY.**

REPENTANCE begins in the humiliation of the heart, and ends in the reformation of the life. Though we want power to repent, yet we do not want means to repent, nor power to use those means. You cannot repent too soon. There is no day like to-day. Yesterday is gone; to-morrow is God's, not your own. And think how sad it will be to have your evidences to seek when your cause is to be tried, to have your oil to buy when

you should have it to burn. If we put off our repentance to another day, we have the sins of another day to repent of, and a day less to repent in. He that repents of sin as sin, doth implicitly repent of all sin.—J. MASON.

TRUE repentance consists in the heart being broken *for* sin and broken *from* sin. Some often repent yet never reform; they resemble a man traveling in a dangerous path, who frequently starts and stops, but never turns back.—THORNTON.

HE that waits for repentance waits for that which cannot be had as long as it is waited for. It is absurd for a man to wait for that which he himself has to do.—NEVINS.

WHATEVER stress some may lay upon it, a death-bed repentance is but a weak and slender plank to trust our all upon.—STERNE.

ANTHOLOGY is the way to theology. Until thou seest thyself empty thou wilt not desire to be filled. He can never truly relish the sweetness of God's mercy that never tasted the bitterness of his own misery.—QUARLES.

Reputation.

A FAIR reputation is a plant delicate in its nature, and by no means rapid in its growth. It

will not shoot up in a night, like the gourd of the prophet, but like that gourd it may perish in a night.—TAYLOR.

THE purest treasure mortal times afford
Is spotless reputation; that away,
Men are but gilded loam, or
painted clay.

SHAKSPEARE.

THE two most precious things this side the grave are our reputation and our life. But it is to be lamented that the most contemptible whisper may deprive us of the one, and the weakest weapon of the other. A wise man, therefore, will be more anxious to deserve a fair name than to possess it, and this will teach him so to live as not to be afraid to die.—COLTON.

REGARD your good name as the richest jewel you can possibly be possessed of, for credit is like fire, when once you have kindled it you may easily preserve it; but if you once extinguish it, you will find it an arduous task to rekindle it again.—EASY GUIDE.

Good name, in man and woman,
Is the immediate jewel of their
souls.

Who steals my purse steals trash;
'tis something, nothing;
'Twas mine, 'tis his, and has been
slave to thousands:
But he that filches from me my
good name

Robs me of that which ne'er
enriches him,
And makes me poor indeed.

SHAKSPEARE.

Resignation.

THE readiest way to escape from our sufferings is to be willing they should endure as long as God pleases.—JOHN WESLEY.

IF God hath sent thee a cross, take it up and follow him. Use it wisely, lest it be unprofitable. Bear it patiently, lest it be intolerable. Behold in it God's anger against sin, and his love toward thee, in punishing the one and chastening the other. If it be light, slight it not; if heavy, murmur not. Not to be sensible of a judgment is the symptom of a hardened heart; and to be displeased at his displeasure is a sign of a rebellious will.—ENCHIRIDION.

IF any hard affliction hath surprised thee, cast one eye upon the hand that sent it, and the other upon the sin that brought it. If thou thankfully receive the message, he that sent it will discharge the messenger.—QUARLES.

OUR losses are not irreparable if he who decrees them becomes more abundantly the portion of our hearts; nor yet severe, if we can believe that the darkest providence has a brighter side than the eye of sense can discern. Holy

serenity of mind is no proof of apathy and unfeeling indifference, but rather of a dignified and submissive calmness, before Him who doeth all things well.—R. HILL.

WE are to bear with those we cannot amend, and to be content with offering them to God. This is true resignation. And since he has borne our infirmities, we may well bear those of each other for his sake.

Resolution.

RESOLUTION without action is a slothful folly; action without resolution is a foolish rashness. First know what is good to be done, then do that good, being known. If forecast be not better than labor, labor is not good without forecast. I would not have my actions done without knowledge, nor against it.—WARWICK.

“RESOLUTION,” says John Foster, “is omnipotent.” He that resolves upon any great, and at the same time good end, by that very resolution has scaled the chief barrier to it. He will find it removing difficulties, searching out or making means, giving courage for despondency, and strength for weakness, and like the star in the east to the wise men of old, ever guiding him nearer and nearer to the sum of all perfection.—T. EDWARDS.

THE greatest man is he who chooses the right with invincible resolution; who resists the sorest temptations from within and without; who bears the heaviest burdens cheerfully; who is calmest in storms, and most fearless under menace and frowns; and whose reliance on truth, on virtue, and on God, is most unfaltering.—
CHANNING.

Rest.

REST! how sweet the sound! It is melody to my ears! It lies as a reviving cordial at my heart, and from thence sends forth lively spirits which beat through all the pulses of my soul. Rest! not as the stone that rests on the earth, nor as the flesh shall rest in the grave, nor such a rest as the carnal world desires. O blessed rest! when we “rest not day nor night, saying, Holy, holy, holy, Lord God Almighty!” When we shall rest from sin, but not from worship; from suffering and sorrow, but not from joy. O blessed day! when I shall rest with God! when I shall rest in the bosom of my Lord! When I shall rest in knowing, loving, rejoicing, and praising! When my perfect soul and body shall together perfectly enjoy the most perfect God! When God, who is love itself, shall perfectly love me, and rest in his love to me, as I shall rest in my love to him; and rejoice over me with

joy, and joy over me with singing, as I shall rejoice in him! There I shall be encircled with eternity, and ever, ever praise the Lord. My face will not wrinkle, nor my hair be gray, for this incorruptible shall have put on incorruption, and this mortal immortality, and death shall be swallowed up in victory. The date of my lease shall no more expire, nor shall I more trouble myself with thoughts of death, nor lose my joys through fear of losing them. When millions of ages are passed, my glory is but beginning; and millions more are passed, it is no nearer ending. Every day is all noon, every month is harvest, every year is a jubilee, every age is full manhood, and all this is one eternity.—BAXTER.

REST unto our souls! 'tis all we want, the end of all our wishes and pursuits. Give us a prospect of this, we take the wings of the morning and fly to the uttermost parts of the earth to have it in possession. We seek for it in titles, in riches and pleasures; climb up after it by ambition; come down again and stoop for it by avarice; try all extremes; still we are gone out of the way, nor is it till after many miserable experiments that we are convinced at last we have been seeking everywhere for it but where there is a prospect of finding it, and that is within ourselves, in a meek and lowly disposition of heart.—STERNE.

Resurrection.

AS FOR the resurrection of the dead, I do not conceive it so very contrary to the analogy when I behold vegetables left to rot in the earth rise up again with new life and vigor; or a worm, to all appearance dead, change its nature, and that which in its first being crawled on the earth, become a new species, and fly abroad with wings.—BERKELEY.

It is the lot of many good men to be mistaken and reproached, not only by the vile, but by the conscientious. However, this should comfort them, that there will be a resurrection of names and characters, as well as of bodies.—HENRY.

WHEN I see the heavenly sun buried under earth in the evening of the day, and in the morning to find a resurrection to his glory, Why, think I, may not the sons of heaven, buried in the earth, in the evening of their days, expect the morning of their glorious resurrection? Each night is but the past day's funeral, and the morning his resurrection; why, then, should our funeral sleep be other than our sleep at night? Why should we not as well awake to our resurrection as in the morning? I see night is rather an intermission of day than a deprivation, and death rather borrows our life of us than robs us of

it. Since, then, the glory of the sun finds a resurrection, why should not the sons of glory?—WARWICK.

Revenge.

TO DO another man a diskindness merely because he has done me one serves to no good purpose and to many evil ones, for it contributes nothing to the reparation of the first injury, it being impossible that the act of my wrong should be rescinded, though the permanent effect may; but, instead of making up the breach of my happiness, it increases the objects of my pity, by bringing a new misery into the world more than was before, and occasions fresh returns of malice, one begetting another, like the encirclings of disturbed water, till the evil becomes fruitful and multiplies into a long succession, a genealogy of mischiefs.—NARRIS OF BEMERTON.

TO RETURN one injury with another is to revenge like a man; but to revenge like God is to love even our enemies.—ST. PAULIN.

NO REVENGE is more heroic than that which torments envy by doing good.

IF you be affronted, it is better to pass it by in silence, or with a jest, though with some dishonor, than to revenge it. If you can

keep reason above passion, that and watchfulness will be your best defense.—SIR I. NEWTON.

HE that studieth revenge keepeth his own wounds open.—BACON.

REVENGE, at first though sweet,
Bitter, ere long, back on itself
recoils. MILTON.

REVENGE dwells in little minds.

REVENGE commonly hurts both the offerer and sufferer; as we see in the foolish bee—though in all other things commendable, yet herein the pattern of fond spitefulness—which in her anger envenometh the flesh and loseth her sting, and so lives a drone ever after. I account it the only valor to remit a wrong; and will applaud it to myself as right noble and Christian, that I might hurt and will not.—HALL.

HE that hath revenge in his power, and does not use it, is the great man; it is for low and vulgar spirits to transport themselves with vengeance. Subdue your affections; to endure injuries with a brave mind is one half the conquest.—HUMAN PRUDENCE.

Riches.

AFFLUENCE is more detrimental to ministers than to any other or-

der of men. It tends to divert their thoughts, to interrupt their studies, to chill their devotions, to weaken their exertions, and to corrupt their hearts. Hence they are particularly charged not to be greedy of filthy lucre. How many ministers and Churches have been destroyed by it, the corruptions of Rome and of the whole Christian world will testify.—DR. EMMONS.

I CANNOT call riches better than the baggage of virtue—the Roman word is better, *impedimenta*—for as the baggage is to an army, so is riches to virtue; it cannot be spared nor left behind, but it hindereth the march; yea, and the care of it sometimes loseth the victory.—BACON.

RICHES and care are as inseparable as sun and shadow.

GREAT riches have sold more men than they ever have bought.—BACON.

UPON Ahab desiring to have Naboth's vineyard, St. Ambrose cries aloud, "Ye rich men, where do your foolish passions carry you? How far do you extend your possessions? Would you engross all the earth to yourselves alone? How comes it that you drive out those whom nature hath given you for companions, and appropriate to yourselves a command of what nature has made common? The earth was made indifferently for

the rich and poor; why, then, do you attribute it to yourselves as your own patrimony? Nature knows no rich, who brought us all poor into the world. For, in fine, we are not born with fine clothes, nor with silver and gold. She who brought us into the world without clothes and food, will receive us again quite naked into her bosom. She doth not know how to contain our possessions and estates in the grave. A little space of ground after death is enough both for the rich and poor. Nature then produces us all alike, and makes us all die without any difference. Who can find out the different conditions of the dead? Open the sepulchers, view the dead bodies, move the ashes, and distinguish, if you can, the rich from the poor. Perhaps you will know him by the magnificence of his tomb, which will only show you that he possessed more goods, or rather that he hath lost more than the poor man has.

OUR income should be like our shoes: if too small, they will gall and pinch us; but if too large, they will cause us to stumble and to trip. But wealth, after all, is a relative thing, since he that has little and wants less, is richer than he that has much but wants more.
—COLTON.

BE not too greedy in desiring riches, nor too eager in seeking them; nor too covetous in keep-

ing them; nor too passionate in losing them. The first will possess thy soul of discontent; the second will dispossess thy body of rest; the third will possess thy wealth of thee; the last will dispossess thee of thyself.—ENCHIRIDION.

No JUST man ever became rich all at once.—MENANDER.

IF thou art rich, then show the greatness of thy fortune; or what is better, the greatness of thy soul, in the meekness of thy conversation; condescend to men of low estate, support the distressed, and patronize the neglected. Be great; but let it be in considering riches as they are, as talents committed to an earthen vessel.—STERNE.

Ridicule.

SOME men are, in regard to ridicule, like tin-roofed buildings in regard to hail: all that hits them bounds rattling off; not a stone goes through.—H. W. BEECHER.

HE that indulges himself in ridiculing the little imperfections and weaknesses of his friends, will in time find mankind united against him. The man who sees another ridiculed before him, though he may for the present concur in the general laugh, yet in a cool hour will consider the same trick might be played against himself; but

when there is no sense of this danger, the natural pride of human nature rises against him who, by general censures, lays claim to general superiority.—JOHNSON.

MANY deists attack religion, not with the weapons of men, such as reason and argument, but with grin and grimace. Raillery and wit were never designed to answer our inquiries after truth. Plato and Socrates might have a fool's cap clapped upon them, and so may Locke and Sir Isaac Newton too, and so laughed at, but they are still great and respectable characters. Ridicule and railery, especially in religious matters, are the weapons of pride, ignorance, and envy.—DR. WATTS.

I know of no principle which it is of more importance to fix in the minds of young people, than that of the most determined resistance to the encroachments of ridicule. Give not up to the world, nor to the ridicule with which the world enforces its dominions over every trifling question of manner and appearance. Learn from the earliest days to insure your principles against the perils of ridicule. If you think it right to differ from the times, and to make a stand for any valuable point of morals, do it, however rustic, however antiquated, however pedantic it may appear; do it, not for insolence, but seriously and grandly, as a man who wears a soul of his own

in his bosom, and does not wait till it shall be breathed into him by the breath of fashion. Let men call you mean, if you know you are just; hypocritical, if you are honestly religious; pusillanimous, if you feel you are firm. Resistance soon converts unprincipled wit into sincere respect; and no after-time can tear from you those feelings which every man carries within him who made a noble and successful exertion in a virtuous cause.—SIDNEY SMITH.

THE talent of turning men into ridicule, and exposing to laughter those one converses with, is the qualification of little minds and ungenerous tempers. A young man with this cast of mind cuts himself off from all manner of improvement.—ADDISON.

Righteousness.

RIGHTEOUSNESS creates a heaven in every man's house into which it enters, and it becomes the glory of the family circle.—R. HILL.

WHEN we come to know our own hearts, we are soon delivered from trusting in ourselves, and from our own fancied righteousness.—R. HILL.

Sabbath, The.

I HAVE by long and sound experience found that the due ob-

servance of this (the Lord's) day, and of the duties of it, has been of great advantage to me. God Almighty is the Lord of our time, and lends it to us; and as it is but just that we should consecrate this part of that time to him, so I have found, by a strict and diligent observation, that a due observance of this day hath ever had joined to it a blessing upon the rest of my time; and the week that hath so begun, hath been blessed and prosperous to me. And on the other side, when I have been negligent of this day, the rest of the week has been unhappy and unsuccessful to my own secular employments; so that I could easily make an estimate of my successes, in my own secular employments of the week following, by the manner of my passing this day. And this I do not write lightly or inconsiderately, but upon a long and sound observation and experience.—SIR MATTHEW HALE.

THE proper observation of the Sabbath is indeed to be urged by arguments greatly superior to political reasons, but such reasons are offered because with some persons they will have more weight than those which are religious. The institution of a day devoted to rest and reflection, after six days spent in labor, is favorable to give vigor to the virtuous mind, which is absolutely necessary if we would constantly entertain an adequate idea of the blessings of

liberty, or take effectual methods to defend it if infringed. Feebleness of mind would be the consequence of continual labor, or of dissipation on the Sabbath, and this would have such an effect on all ranks, but especially on the lower classes, that in time it would annihilate civil liberty; besides this, it is highly agreeable to the nature of man. The human mind is so constituted by nature as to make greater advances by intervals of ease frequently repeated than by uninterrupted progression. After the cessation of a whole day the operations of the week are begun with fresh ardor, and acquire a degree of novelty; so that, in truth, no time is lost to the public or to individuals by the observation of a Sabbath, because the loss of a few hours is amply compensated by the additional vigor and spirit which are given to human activity by the agreeable vicissitude.—DR. KNOX.

Satan.

TILL we have sinned Satan is a parasite; when we have sinned he is a tyrant.—HALL.

UPON the devil showing in a moment all the kingdoms of the earth to our Lord, St. Ambrose says: "This doth not show so much the shortness of time that the enemy of mankind took to show our Saviour all mortal grand-

eur, as the shortness of the duration of it. For all the greatest splendor and pomp of the world passes in a moment, and often the honors of the age fly away, even before a man comes to them."

It has long been the policy of the devil to keep the masses of the world in ignorance; but finding at length that they will read, he is doing all in his power to poison the books.—KIRK.

As THE most dangerous winds may enter little openings, so the devil never enters more dangerously than by little, unobserved incidents, which seem to be nothing, yet insensibly open the heart to great temptations.—JOHN WESLEY.

WHEN God works upon man he begins with the soul, and so brings over the senses; but Satan begins at the senses, and so corrupts the soul, as he did with our first parents.—BARKER.

HE who will fight the devil at his own weapon, must not wonder if he finds him an overmatch.—SOUTH.

THERE are three ways that Satan takes to bring distress upon the minds of believers: first, by obscure Scriptures; secondly, by nice questions in experience; thirdly, by dark providences. God, by his Spirit, teaches believers how to

read the short-hand of his providence. God hides himself and his providence frequently behind second causes.—GUENALL.

SATAN cannot compel any to sin; his closest access and most vehement solicitations take not away our moral liberty. But we have still the power of turning our minds, or at least our wills, off from the things proposed, as well as to them, and therefore his most horrid motions and suggestions, when they are resisted, leave no more taint on the mind than our happening to hear or see the wicked words and works of any of our fellow-creatures without our choice and desire. In short, his work and manner of tempting, like that of our own species, is but objective to the intellectual and rational faculties, by presenting to them ideas and arguments to convince, deceive, and persuade, only with the advantage of a nearer application to our spirits; and yet for the most part he advances to our spirits by the means of our animal frame, and what belongs to it. All these avenues lie open to Satan, and by acting vigorously either on the senses, or on objects presented to them, or on both together, he can give them stronger colors of either the agreeable or disagreeable than naturally they have, that so the temptation may strike the senses with unusual force, according to the kind of the object, and the use Satan wants to make of it.

He also may be able, by divine permission, to excite irregular ferments in the blood and animal spirits, and thereby to make way for the disorderly working of the passions. He has also great power over the imagination and the will; but yet for all this we must give consent and open the door, or Satan cannot accomplish his ends in any one instance.—HUBBARD.

IT is one mercy, that though Satan is mighty, yet he is not almighty. However, as he is so crafty and malicious, it is highly necessary that believers should be very watchful, holy, and humble, and pray much for divine assistance against him.—GURNALL.

AGAINST whom doth Satan multiply his malicious assaults? Against those in whom God hath multiplied his graces. Satan is too crafty a pirate to attack an empty vessel; he seeks to rob those vessels which are richly laden.—BISHOP COWPER.

Saviour, The.

THE Saviour of the world has paid upon the cross the price of our ransom; he hath shed even the last drop of his blood. O Christian soul, set a high value on thyself, and have thoughts worthy of thyself; see what you cost!—ST. AUSTIN.

(See also CHRIST.)

Scripture.

DR. JONAS JUSTUS remarked at Luther's table, "There is in the Holy Scripture a wisdom so profound, that no man may thoroughly study it or comprehend it." "Ay," said Luther, "we must ever remain scholars here; we cannot sound the depth of one single verse in Scripture; we get hold but of the A, B, C, and that imperfectly. Who can so exalt himself as to comprehend this one line of St. Peter: 'Rejoice, inasmuch as ye are partakers of Christ's sufferings.' Here St. Peter would have us rejoice in our deepest misery and trouble; like as a child kisses the rod."

THE doctrine of a divine change in the heart of man is a full proof of the divine origin of the Scriptures. None but a God of almighty power could dare to give the promise to change the heart of man, since nothing short of such almighty power can accomplish a change so glorious.—R. HILL.

THE Holy Scripture ought to be read in the same spirit that it was written, and cannot be understood but by the same spirit; for there is as much difference between the true study and the bare reading of the sacred books, as there is between the familiar conversation that a man has with an old friend, and the indifferent discourse that one holds with an unknown stran-

ger in the way; or between an alliance riveted by long custom, and a civility done by accident.—
ST. BERNARD.

WHAT else is Holy Scripture but a letter from the Almighty God to his creature. The King of heaven, the Lord of men and of angels, has sent you a letter to conduct you to eternal life, and yet you delay to read it zealously. Learn the mind of God in the Word of God.—GREGORY.

STUDY the Holy Scriptures, especially the New Testament, for therein are contained the words of eternal life. It has God for its author, salvation for its end, and truth without any mixture of error for its matter.—LOCKE.

THE invariable rule we should act upon in the interpretation of the Scriptures, is to make them speak consistently with themselves.—R. HILL.

For Scripture style is noble and divine,
It speaks no less than God in every line;
It is not built on disquisition vain;
The things we must believe are few and plain. DRYDEN.

THE Holy Scripture is a stream of running water, where alike the elephant may swim, and the lamb walk without losing its feet.—GREGORY.

God's word explains all his providences, for the Scriptures are fulfilling every day.—HENRY.

THE graceful negligence of nature always pleases beyond the truest ornaments that art can devise. Indeed, they are then truest when they approach the nearest to this negligence. To attain it is the very triumph of art. The wise artist, therefore, always completes his studies in the great school of creation, where the forms of elegance lie scattered in endless variety; and the writer who wishes to possess some portion of that sovereign excellence, simplicity, even though he were an infidel, would have recourse to the Scriptures, and make them his model. The pathetic and sublime simplicity of our Saviour's whole description of the last judgment cannot be paralleled by any writing of any age. In the Gospel we find no pompous displays of reasoning; no labored and difficult distinctions; no long and learned inquiries concerning the nature and kinds of virtue; but virtue itself represented to the life; in examples and precepts, which are level to the plainest understandings; in familiar occurrences; in short and simple narrations; in actions or discourses, real or imagined. And perhaps, among other things, it is this unsystematic form, this neglect of art and method, which produces that graceful ease, that venerable, majestic simplicity, that air of

truth and originality, which distinguish the Scriptures from all human writings.—REV. J. MAINWARING.

THE Scriptures contain, independently of a divine origin, more true sublimity, more exquisite beauty, purer morality, more important history, and finer strains both of poetry and eloquence, than could be collected within the same compass from all other books that were ever composed in any age, or in any idiom. The two parts of which the Scriptures consist are connected by a chain of compositions, which bear no resemblance, in form or style, to any that can be produced from the stores of Grecian, Indian, Persian, or even Arabian learning. The antiquity of those compositions no man doubts; and the unstrained application of them to events long subsequent to their publication, is a solid ground of belief that they were genuine predictions, and consequently inspired.—SIR WILLIAM JONES.

Self-Examination.

AS THE eye sees things around it, but not itself, so most persons look at others, but neglect self-examination.—BROOKES.

NOTHING ought so much to diminish the good opinion we

have of ourselves as to see that we disapprove at one time what we approve at another.—LA ROCHEFOUCAULD.

Selfishness.

SELFISHNESS is the opposite to benevolence, and one of the principal effects of the fall. It is a disease which assumes different forms in different classes of society. In the great and wealthy it shows itself in luxury, pomp, parade, and haughtiness, and is dead to the generous pursuits of an enlarged heart. In the lower orders it manifests itself in envy or detraction, and sometimes in dishonest or dishonorable dealings with each other; but though the external effects may vary in the different orders of society, the internal principle is the same. It is a disposition in an individual to make self the grand center and ends of his desires and enjoyments, to overrate his own merits and importance, and of course to magnify his claims on others, and in return to underrate theirs on him. It is a disposition to undervalue the advantages, and overstate the disadvantages of his condition in life. Christianity in every way sets herself in direct hostility to selfishness, and it is her main object to root it out, and to rectify the false standard which it imposes on us, with views, however, far higher

than any which concern merely our temporal and social well-being. For real religion brings us to a just estimate of ourselves and of all around us, and to a due impression of the various claims and obligations resulting from the different relations in which we stand. Benevolence, enlarged, vigorous, operative benevolence is the master principle of real Christianity. In whatever class or order in society she prevails, she sets herself to rectify and counteract the particular mode of selfishness to which that class is liable. Affluence she teaches to be liberal and beneficent; authority to use its power with gentleness; and the lower orders she instructs to be diligent, humble, and patient. Such are the blessed effects of real Christianity and Christian benevolence.—WILBERFORCE.

WE should distinguish between that spirit of selfishness which makes us care for no one's interest but our own, and a serious regard for our own spiritual good. Christians delight themselves in the Lord, "while it is Christ within them" that "is the hope of glory." And thus it is promised in return that "a good man shall be satisfied from himself."

THOSE who are most disinterested, and have the least of selfishness, have best materials for being happy.—SIGOURNEY.

Self-Knowledge.

IF you really wish to know your faults ask your enemies. What your friends will never tell you, in that not acting the true part of a friend, your enemies will. When they aim an arrow it will be at the place where there is a break in your harness. They can hit the sore place in you with unerring aim.—H. W. BEECHER.

Self-Love.

OUR self-love endures with greater impatience the condemnation of our tastes, than of our opinions.—LA ROCHEFOUCAULD.

SELF-LOVE is more artful than the most artful man in the world.—LA ROCHEFOUCAULD.

SELF-LOVE sometimes borrows the face of honest zeal.—HALL.

WHATEVER discoveries may have been made in the territory of self-love, there still remain in it many unknown tracts.—LA ROCHEFOUCAULD.

SELF-LOVE is the greatest of all flatterers.—LA ROCHEFOUCAULD.

A PROPER degree of self-love is wisely implanted in our nature, not only for self-preservation, but to keep us from being too much degraded and insulted. But such

is the pride of many that they love themselves to such an immoderate degree as either totally to neglect self-examination, or only occasionally to attend to it, and even then in a very superficial and partial manner. A very judicious writer observes that "self-admiration is the very hedgehog of life and conversation, for some persons, like this creature, as it were, roll and lap up themselves within their soft down, and turn out prickles to all besides." Would any one wish to be truly wise he must resolutely oppose too much self-esteem, and determine to search himself as closely as his most bitter enemy would examine him if permitted so to do.—ANDREWS.

Shame.

I CONSIDER that man to be undone who is insensible to shame.—PLAUTUS.

SHAME is a great restraint upon sinners at first, but that soon falls off; and when men have once lost their innocence, their modesty is not like to be long troublesome to them. For impudence comes on with vice, and grows up with it. Lesser vices do not banish all shame and modesty, but great and abominable crimes harden men's foreheads, and make them shameless. When men have the

heart to do a very bad thing, they seldom want the face to bear it out.—TILLOTSON.

Sickness.

EVERY sickness is a little death. I will be content to die oft that I may die once well.—HALL.

THE chamber of sickness is often the chapel of devotion.—BUNYAN.

SICKNESS and disease are, in weak minds, the sources of melancholy; but that which is painful to the body may be profitable to the soul. Sickness, the mother of modesty, puts us in mind of our mortality, and while we drive on heedlessly in the full career of worldly pomp and jollity, kindly pulls us by the ear, and brings us to a proper sense of our duty.—BURTON.

Silence.

TRUE silence is the rest of the mind, and is to the spirit what sleep is to the body, nourishment and refreshment. It is a great virtue; it covers folly, keeps secrets, avoids disputes, and prevents sin.—PENN.

It is a hard thing to speak well, but it is harder to be well silent, so as it may be free from suspi-

cion of affectation, or sullenness, or ignorance. Else loquacity, and not silence, would be a note of wisdom.—HALL.

SILENCE is a balm that cures mishaps.—ÆSCHYLUS.

THINK not silence the wisdom of fools, but, if rightly timed, the honor of wise men, who have not the infirmity but the virtue of taciturnity, and speak not out of the abundance, but the well-weighed thoughts of their hearts. Such silence may be eloquence, and speak thy worth above the power of words. Make such a one thy friend, in whom princes may be happy, and great counsels successful. Let him have the key of thy heart who hath the lock of his own, which no temptation can open.—SIR T. BROWNE.

SILENCE is the best course for any man to adopt who distrusts himself.—LA ROCHEFOUCAULD.

It is said of Socrates that whenever he felt himself beginning to be angry he remained silent.

THE grandest operations, both in nature and in grace, are the most silent and imperceptible. The shallow brook babbles in its passage, and is heard by every one; but the coming on of the seasons is silent and unseen. The storm rages and alarms, but its fury is soon exhausted, and its

effects are partial and soon remedied. But the dew, though gentle and unheard, is immense in quantity, and the very life of large portions of the earth.—CECIL.

Simplicity.

SIMPLICITY and purity are the two wings by which a man is lifted up above all earthly things. Simplicity is in the intention, purity in the affection. Simplicity tends to God, purity apprehends and tastes him.—THOMAS A KEMPIS.

AFFECTED simplicity is a refined imposture.—LA ROCHEFOUCAULD.

A MANLY, sensible simplicity should run through all our conversation and writing, and in all our conduct our innocency of mind should appear.—ABBOTT.

SIMPLICITY is always a characteristic of real genius.

THE greatest truths are the simplest, and so are the greatest men.

Sin.

AS I AM fearful to act great sins, so I will be careful to avoid small sins. He that contemns a small fault commits a large one. I see many drops make a shower,

and what difference is it whether I be wet either in the rain or in the river, if both be to the skin? There is small benefit in the choice, whether we go down to hell by degrees or at once.—

WARWICK.

DIVINES have many opinions respecting the sin against the Holy Ghost. St. Ambrose thinks it is denying the divinity of the spirit; Grotius and some others think it is any kind of impenitence, as Korah, Pharaoh, Simon Magus, etc.; Archbishop Tillotson thinks it was only committed by the Jews toward our Lord, and cannot be committed now; Augustin, and the assembly of divines, that it is any malicious opposition to the Gospel; but Whitley, Doddridge, Guyse, Henry, Pool, and Dr. Gill give the most likely opinion, namely, that it consists in willfully opposing the Gospel, and ridiculing the operations of the Spirit against clear knowledge and conscience.

As a very little dust will disorder a clock, and the least sand will obscure our sight, so the least grain of sin which is upon the heart will hinder its right motion toward God.—JOHN WESLEY.

SIN is a base act of ingratitude against all the favors we have received of God. Thus, for instance, suppose a man at forty years of age to have received a hundred thousand millions of favors from

the Lord; the next sin that he commits includes so many acts of ingratitude, and so on through life. What a view does this give us of the evil and magnitude of sin.—ROBINSON.

A POOR sinner lies in his sins as Peter did in his chains, fast asleep, though a warrant was signed for his execution the next day; but the Spirit in the Word awakens him, as the angel did Peter.—FLAVEL.

TO TREMBLE at the sight of thy sin makes thy faith the less apt to tremble. The devils believe and tremble, because they tremble at what they believe: their belief brings tremblings; thy trembling brings belief.—ENCHIRIDION.

THE wages that sin bargains for with the sinner are life, pleasure, and profit; but the wages it pays him are death, torment, and destruction. He that would understand the falsehood and deceit of sin, must compare its promises and its payments together.—SOUTH.

THE insensibility of a sinner, the want of regret and penitence after having sinned, provokes God more than the sin itself.—ST. CHRYSOSTOM.

It is awful to think that there is a sin (that against the Holy Ghost) which will not be forgiven; but it is a comfort to know that it

cannot be committed by that person who fears he has committed it.

SIN is a hard taskmaster, and pays dreadful wages.—R. HILL.

WHEN once we are made to hate sin, we may be sure there is a divine change.—R. HILL.

HE that hath tasted the bitterness of sin will fear to commit it; and he that hath felt the sweetness of mercy will fear to offend it.—CHARNOCK.

WHERE the father of a family brings sin home to the house, it is not easily swept out.—HALL.

SIN cannot enter heaven, but a pardoned sinner may.

HE that lives in sin, and expects happiness hereafter, is like him that soweth cockle, and thinks to fill his barn with barley.

NO POVERTY can be an excuse for sin.—R. HILL.

BESIDES many other evils that came by the fall of man, the high power of his reason and the freedom of his will were wounded and corrupted, and all men thereby brought into such blindness and infirmity that they cannot hate and avoid sin, except they be illuminated and made free by special grace, through the supernatural

help and working of the Holy Ghost.—ARCHBISHOP CRANMER.

ORIGINAL sin acted as an extinguisher, and therefore the soul is born in the dark, and cannot see till enlightened by the soul of God.—TOPLADY.

DEMOSTHENES being inclined to a particular sin, yet resisted it, because, he said, he would not buy repentance so dear. How much more should a Christian say so when tempted to sin.—HENRY.

SIN is the sickness of the soul, and Christ the only physician that can cure it.—MASON.

SOME sinners shift their sins as they do their dress, put off one to put on another; this is only waiting on Satan in a new livery.—MASON.

SIN has introduced grief and death into the world; yet by a wonderful conduct of Providence even sin, which is as the father of death and grief, is destroyed by grief and death.—ST. CHRYSOSTOM.

COULD we forethink what our sin would cost us, we durst not but be innocent.—HALL.

IT is the greatest of all sins always to continue in sin. For where the custom of sinning waxeth greater, the conscience for sin

grows the less. It is easier to quench a spark than a fire.—WARWICK.

SINNER, you are willing to sin; but unwilling to suffer; for that you are not contented to be unjust yourself, but would have the Lord himself so unjust as not to punish your crimes.—ST. AUSTIN.

HE that will not flee from the occasions and allurements of sin, though they may seem never so pleasant to the eye or sweet to the taste, shall find them in the end to be more sharp than vinegar, more bitter than wormwood, more deadly than poison.—BROOKS.

FOR every drop of sin in the life, there is an ocean in the heart.—ST. AUSTIN.

FACE doth not more answer to face, than punishment to sin.—HALL.

GRIEVOUS sins, whose enormity is manifest and sensible, are sometimes less dangerous than little liberties that are taken in the conversation of the world; because that a virtuous soul is struck with horror at a gross vice, and resists an evil that flies in her face. But she is not always guarded against small faults that do not strike at first, and whose malignity is not at all perceived. She doth not forbid herself things that seem in a manner permitted; and for this

reason she ought to be more cautious, and so much the more to fear danger, as it is said there is none to fear.—TERTULLIAN.

TO SOCIETY, as well as to individuals, sin is a greater calamity than either pestilence, famine, or war; not only because it is the sole occasion of those great evils, but those only operate as occasional causes of misery; whereas sin is the perpetual scourge of the world, every moment producing mischief, bringing ruin on individuals, tearing families and communities in pieces, and giving rise to a thousand tragical scenes in this unhappy world.—DR. BLAIR.

FORGOTTEN sins will have a resurrection; and, like invulnerable coins dug from the earth, will have a marked image and superscription.

SUCH as take up the old sins of a Christian, (sins which God hath forgiven, and he hath not repeated since his conversion,) merely to grieve his spirit and slander him, show great malice and cruelty in taking such pains by traveling perhaps many years back, that they may find a handful of dirt to throw in a saint's face. Thus Shimei reproached David, (2 Sam. i, 7:) "Come out, thou bloody man." When saints meet with such reproaches, they may answer as Beza did the papists, when for want of anything else they upbraided him

for writing some wanton poems in his youth: "These men grudge me the pardoning mercy of God;" or they may quote Ezek. xxxiii, 14, 16: "If the wicked turn, none of those sins which he hath committed shall be mentioned unto him."
—GURNALL.

WHEN we sin we are not going against a cold, unfeeling law, but are striking with a cruel hand direct at the living, loving heart of God.—H. W. BEECHER.

Sins, Little.

GREAT crimes ruin comparatively few. It is the little meannesses, selfishnesses, and impurities that do the work of death on most men; and these things march not to the sound of fife or drum. They steal with muffled tread, as the foe steals on the sleeping sentinel.—H. W. BEECHER.

Sincerity.

SOME merit's mine to dare to be sincere,
But greater yours sincerity to bear.
LORD LYTTLTON.

THE general want of sincerity in conversation is a great proof of our degeneracy. The world is so full of dissimulation and compliments, that men's words are hardly any signification of their thoughts; and

if any speak as they think, they cannot escape the censure of want of good breeding. The old English plainness and sincerity, that integrity and honesty of disposition which argues true greatness of mind, is almost lost among us. The dialect in conversation is now so swelled with vanity and compliment, that if a man that lived an age or two ago should return into the world again, he would scarcely understand his own language, and would be a great while before he could bring himself with a good countenance and a good conscience to converse with men upon equal terms, and in their own way, as they do now.

SINCERITY is an openness of heart; 'tis found in a very few people, and that which we see commonly is not it, but a subtle dissimulation, to gain the confidence of others.—CHARBON.

SINCERITY is to speak as we think, believe as we pretend, act as we profess, perform as we promise, and really be what we would seem and appear to be.—RULE OF LIFE.

Slander.

IF by the liberty of the press we understand merely the liberty of discussing the propriety of public measures and political opinions, let us have as much of it as you please; but if it means the liberty

of affronting, calumniating, and defaming one another, I, for my part, own myself willing to part with my share of it whenever our legislators shall please to alter the law, and shall cheerfully consent to exchange my liberty of abusing others, for the privilege of not being abused myself.—FRANKLIN.

SLANDER,

Whose edge is sharper than the sword; whose tongue
Out-venoms all the worms of Nile;
whose breath
Rides on the posting winds, and
doth belie
All corners of the world.

SHAKSPEARE.

THEANDAS, as he ground his sword, being asked if it were not very sharp, answered, "Yes, but not so sharp as slander."

SLANDER, that worst of poisons,
ever finds
An easy entrance to ignoble minds.

WHEN prejudice or partiality holds the scale, a grain of slander or detraction will turn the balance.

SLANDER is a vice that strikes a double blow, wounding both him that commits, and him against whom it is committed.—SAURIN.

CLOSE thine ear against him that shall open his mouth secretly against another. If thou receive not his words, they fly back

and wound the reporter; if thou receive them, they fly forward and wound the receiver.—QUARLES.

ON Rumor's tongues
Continual slanders ride.

SHAKSPEARE.

SLANDER is easily fixed, but time will discover the fraud of it.—DEMOSTHENES.

BELIEVE nothing against another, but on good authority; nor report what may hurt another, unless it be a greater hurt to another to conceal it.—PENN.

Sleep.

"SLEEP is so like death," says Sir Thomas Brown, "that I dare not trust myself to it without prayer." And their resemblance is, indeed, striking and apparent. They both, when they seize the body, leave the soul at liberty; and wise is he that remembers of both that they can be made safe and happy only by virtue.—SIR W. TEMPLE.

OLD and disordered persons undoubtedly require more time for sleep than others, and women rather more sleep than men. But in general we may say that young or healthy persons should not lay in bed above six or seven hours at most. If we properly consider this we shall see that those who

lay nine or ten hours, if they do not hurt their substance and their health, are all guilty of misusing their precious time. Dr. Doddridge, in his *Family Expositor*, has this note: "I will here record an observation which I have found of great use, and to which I may say the production of this work, and most of my other writings, is owing, that the difference of rising at five and at seven in the morning for the space of forty years (supposing a man to go to bed at the same hour) is equivalent to the addition of ten years in a man's life." From this note, and many remarks that might be made on the subject, we may see the great benefits of early rising to our soul, our body, our mental faculties, and the improvement of time.—WESLEY.

Slolty.

SLOTH makes all things difficult, but industry all easy. He that riseth late must trot all day, and shall scarcely overtake his business at night; while laziness travels so slowly that poverty soon overtakes him.—FRANKLIN.

It would be thought a hard government that should tax its people one tenth part of their time, to be employed in its service. But idleness taxes many of us much more, if we reckon all that

is spent in absolute sloth, or doing nothing, with that which is spent in idle employments or amusements that amount to nothing. Sloth, by bringing on diseases, absolutely shortens life. Sloth, like rust, consumes faster than labor wears; while the key often used is always bright.—FRANKLIN.

Solitude.

By all means use sometimes to be alone.

Salute thyself: see what thy soul doth wear.

Dare to look in thy chest, for 'tis thine own,

And tumble up and down what thou findest there.

Who cannot rest till he good fellows find,

He breaks up house, turns out of doors his mind. HERBERT.

ONE hour of solitude passed in sincere and earnest prayer, or the conflict with and conquest over a single passion or bosom sin, will teach us more of thought, will more effectually awaken the faculty, and form the habit of reflection than a year's study in the schools without them.—COLERIDGE.

LEISURE and solitude are the best effect of riches, because the mother of thought. Both are avoided by most rich men, who

seek company and business, which are signs of being weary of themselves.—SIR W. TEMPLE.

Sorrow.

WE should feel sorrow, but not sink under its oppression. The heart of a wise man should resemble a mirror, which reflects every object without being sullied by any.—CONFUCIUS.

SORROWS remembered sweeten present joy.—POLLOK.

SWEET source of every virtue,
O sacred sorrow! he who knows
not thee,
Knows not the best emotions of
the heart,
Those tender tears that humanize
the soul,
The sigh that charms, the pang
that gives delight.

THOMSON.

THE path of sorrow, and that path
alone,
Leads to the land where sorrow is
unknown.
No traveler ever reached that
blest abode,
Who found not thorns and briers
in his road. COWPER.

HE that hath pity on another
man's sorrow shall be free from it
himself; and he that delighteth
in, and scorneth the misery of

another, shall one time or other
fall into it himself.—SIR W.
RALEIGH.

Soul.

THE soul and body are as strings
of two musical instruments set
exactly at one height. If one be
touched the other trembles. They
laugh and cry, are sick and well
together.—FLAVEL.

THE soul and body being part-
ners in sin, deserve equal punish-
ment; for if it were not for the
soul, the body could never lay
plans of wickedness; and if it were
not for the body, they could not
be carried into execution.

THE soul of man was made to
walk the skies. YOUNG.

EARTHLY things cannot satisfy
the senses, much less the soul.

A SOUL without reflection, like a
pile
Without inhabitants, to ruin runs,
YOUNG.

THE soul is strong that trusts in
goodness.—MASSINGER.

COLD in the dust this perished
heart may lie,
But that which warmed it once
shall never die.

CAMPBELL.

Know'st thou the importance of a
soul immortal?

Behold this midnight glory, worlds
on worlds.

Amazing pomp! redouble the
amaze!

Ten thousand add, and twice ten
thousand more,

Then weigh the soul: one soul out-
weighs them all.

YOUNG.

THE health of the soul is no more secure than that of the body. And though we may appear free from passions, we are in quite as much danger of being carried away by them as we are of falling sick when we are in health.—*LA ROCHEFOUCAULD.*

THIS my soul teaches me of itself, that itself cannot conceive how capable, how active it is. It can be all things, can comprehend all things; know that which is, and conceive that which never was, never shall be. Nothing can fill it but Thou which art infinite; nothing can limit it but Thou which art everywhere.—*BISHOP HALL.*

THE soul is the life of the body. Faith is the life of the soul. Christ is the life of faith.

Afflictions may buzz and hum about the believer, like bees that have lost their sting, but they can never hurt him.

Prosperous providences are, for the most part, a dangerous state

to the soul. The moon never suffers an eclipse but at the full.

Many graceless hearts are like children's tops, which will go no longer than they are whipped.

The more any renewed heart tastes the sweetness of communion with God, by so much more it is disposed for unity and peace with his people.—*FLAVEL.*

Spirit.

AS THE fall has produced the most ruinous effects on all the human race, the influences of the Holy Spirit become absolutely necessary to those who are regenerated. They are necessary to illuminate the dark chambers of the understanding, and unlock the rich cabinet of the Holy Scripture. Till these divine influences are experienced, all the blessings of eternal love, the treasures of redeeming grace, and the consolations of the Gospel, all remain inexplicable mysteries. From these influences the Word of God and the preaching of the Gospel derive their power, and the means of grace all their efficacy. And if this agency be exercised at the same time throughout all the world, what an argument does it form in favor of the essential divinity of the Holy Spirit.—*EVANGELICAL MAGAZINE.*

WHAT sort of an evil is a sectarian spirit? It is the cruel iron

wedge of the devil's own forging, to separate Christians from each other. Christians thereby become like divided armies.—R. HILL.

THE Spirit is Christ's administrator, and will be sure to give every believer what Christ has left them in his will.

THE Spirit can convert without the Bible, but the Bible cannot convert without the Spirit.—SHIRLEY.

Success.

MERE success is certainly one of the worst arguments in the world of a good cause, and the most improper to satisfy conscience. And yet we find by experience that in the issue it is the most successful of all arguments, and does in a very odd but effectual way, satisfy the consciences of a great many men by showing them their interest.—TILLOTSON.

IT is success that colors all in life;
 Success makes fools admired,
 makes villains honest;
 All the proud virtue of this vaunting world
 Fawns on success and power,
 howe'er acquired. ♪

THOMSON.

THERE is a glare about worldly success which is very apt to daz-

zle men's eyes. When we see a man rising in the world, thriving in business, successful in his speculations, if he be a man out of our own line, who does not come into competition with us so as to make us jealous of him, we are too apt to form a foolishly high opinion of his merits. We are apt to say within ourselves, "What a wonderful man this must be to rise so rapidly?" forgetting that dust and straw and feathers, things with neither weight nor value in them, rise the soonest and the easiest. In like manner it is not the truly great and good man, generally speaking, who rises the most rapidly into wealth and notice. A man may be sharp, active, quick, dexterous, cunning; he may be ever on the watch for opportunities to push his fortunes. A man of this kind can hardly fail of getting on in the world, yet with all this he may not have a grain of real greatness about him. He may be all I have described, and yet have no greatness of mind, no greatness of soul. He may be utterly without sympathy and fellow-feeling for others; he may be utterly devoid of all true wisdom; he may be without piety and without charity; without love, that is, either for God or man.—HARE.

SUCCESS should be sought and expected in all lawful enterprises. Men are not called to labor in vain.

Suffering.

SUFFERING rightly borne weakens that part of us that should be weak, and strengthens what should be strong.—H. W. BEECHER.

Sympathy.

TO REJOICE in another's prosperity is to give content to your own lot. To mitigate another's grief is to alleviate or dispel your own.—EDWARDS.

Talent.

Who can produce more and better than others, has talents; who can produce something quite new, has genius.—LAVATER.

TALENT is power; tact is skill. Talent makes a man respectable; tact makes him respected. Talent convinces; tact converts. Talent commands; tact is obeyed. Talent is something; tact everything.—LONDON ATLAS.

Tears.

TEARS often prove the telescope by which men see far into heaven.—H. W. BEECHER.

THE bitterest tears, and even tears shed out of grief, have their sweetness and pleasure. There is

a certain pleasure in weeping, and 'tis sometimes a sort of consolation to an afflicted man to be thoroughly sensible of his affliction.—ST. AMBROSE.

A TEAR dropped in the silence of a sick chamber often rings in heaven with a sound which belongs not to earthly trumpet or bells.—H. W. BEECHER.

NO RADIANT pearl which crested fortune wears,
 No gem, that twinkling hangs from beauty's ears,
 Nor the bright stars which night's blue arch adorn,
 Nor rising suns that gild the vernal morn,
 Shine with such luster as the tear that breaks
 For other's woe down virtue's manly cheeks. COWPER.

Temper.

AS WE call our first language our mother tongue, so we may as justly call our first tempers our mother tempers. And perhaps it may be found more easy to forget the language than to part entirely with those tempers we learned in the nursery.—LAW.

IF a man has a quarrelsome temper, let him alone. The world will soon find him employment. He will soon meet with some one stronger than himself, who will repay him better than you can.

A man may fight duels all his life if he is disposed to quarrel.—
CECIL.

Good temper is like a sunny day; it sheds its brightness on everything.

Temperance.

TEMPERANCE: that virtue without pride, and fortune without envy, that gives vigor of frame and tranquillity of mind; the best guardian of youth and support of old age, the precept of reason as well as religion, and physician of the soul as well as the body, the tutelar goddess of health, and universal medicine of life.—SIR W. TEMPLE.

TEMPERANCE puts wood on the fire, meal in the barrel, flour in the tub, money in the purse, credit in the country, contentment in the house, and clothes on the bairns.—FRANKLIN.

Thankfulness.

MANY favors which God giveth us ravel out for want of hemming, through our own unthankfulness; for though prayer purchaseth blessings, giving praise doth keep quiet possession of them.—FULLER.

It is another's fault if he be ungrateful, but it is mine if I do not

give. To find one thankful man I will oblige many that are not so.—SENECA.

THERE is this difference between a thankful and an unthankful man: the one is always pleased in the good he has done, and the other only once in what he has received.—SENECA.

Theater.

WHEN you can make an oak out of a mushroom, then, and not till then, you may hope to make a living tree out of that poisonous toadstool, the theater. It was, even among the heathen nations, considered a disgrace to be connected with one; and down through all the thousands of years which it has lived since then, it has come with perpetual dishonor on its head.—H. W. BEECHER.

It has been said that the theater tends to the promotion of morals, and that even the clergy should patronize its pleasures as auxiliaries to their designs. Are the weapons of our warfare, then, so feeble and inefficacious, as that a set of strolling players are to be called in to give their spiritual aid? What! do the plays of an Otway and of a Sheridan produce more powerful weapons against sin than "the sword of the Spirit, which is the Word of God?" Shall the rant and ribaldry of unknown persons be more conducive to the

spread of pure and undefiled religion than the grave and affectionate advice of the pious and devoted minister, whose character is "known and read of all men" among whom he presides? Or shall even their thinly-strewed morality, the gilding of the poisoned pill, do more good than a sermon delivered from those sacred records, in which there is not the least taint of sin?—R. HILL.

Thoughts.

THOUGHTS! whence do they arise? what stuff are they made of? and what vigor is it that gives them such an instantaneous production? They are conceived in full maturity, and step into perfection at first. They scorn the gradation of bodies, and the heavy successions of motion. They gain the race at a start, outstretch the speed of gunpowder, and distance light and lightning. Thoughts take up no room. When they are right they afford a portable pleasure, which one may travel with without any trouble or incumbrance.—COLLIER.

IN matters of conscience first thoughts are best; in matters of prudence the best thoughts are last.

"OUR thoughts," says an eloquent divine, "like the waters of the sea when exhaled toward

heaven, will lose all their bitterness and saltness, and sweeten into an amiable humanity, until they descend in gentle showers of love and kindness upon our fellow-men."

GUARD well thy thought. Our thoughts are heard in heaven. Consecrate to God the first-fruits of your daily thoughts.

Time.

HE that would pass the latter part of his life with honor and decency must, when he is young, consider that he shall one day be old, and remember, when he is old, that he was once young.—JOHNSON.

TIME, which gnaws and diminishes all things else, augments and increaseth benefits; because a noble action of liberality, done to a man of reason, doth grow continually by his generously thinking of it and remembering it.—RABELAIS.

THE property of Christians is to bear the ills of time, and to hope for the good things of eternity.—ST. AUSTIN.

NO MAN can promise himself even fifty years of life, but any man may, if he please, live in the proportion of fifty years in forty. Let him rise early, that he may have the day before him, and let

him make the most of the day by determining to expend it on two sorts of acquaintance only: those by whom something may be got, and those from whom something may be learned.—COLTON.

WITH God time has no succession; that which is past is not as if it were gone, and that which is future is not to come.

TIME is like a river, in which metals and solid substances are sunk, while chaff and straws swim upon the surface!—BACON.

As THE births of living creatures at first are ill-shapen, so are all innovations which are the births of time. It were good that men in their innovations would follow the example of time itself, which indeed innovateth greatly but quietly, and by degrees scarce to be perceived.—BACON.

THE same God, to whom we are but tenants-at-will for the whole, requires but the seventh part to be paid to him as a small quit-rent in acknowledgment of his title. It is man only that has the impudence to demand our whole time, though he never gave it, nor can restore it, nor is able to pay any considerable value for the least part of it.—COWLEY.

It were to be wished that all men did believe (which they have all great reason to do) that the

consumption and spending of our time will be the great inquisition of the last and terrible day; when there shall be a more strict inquiry how the most dissolute person, the most debauched bankrupt, spent his time, than how he spent his estate. No doubt it will then manifestly appear that our precious time was not lent us to do nothing with, or to be spent upon that which is worse than nothing; and we shall not be more confounded with anything, than to find that there is a perfect register kept of all that we did in that time; and that when we have scarce remembered the morrow what we did yesterday, there is a diary in which nothing we did is left out, and as much notice taken when we did nothing at all. This will be a sad animadversion when it is too late, and when probably it may appear that the very idle man, he who hath never employed himself, may be in a very little better condition than he who hath been worst employed; when idleness shall be declared to be a species of wickedness, and doing nothing to be the activity of a beast.—CLARENDON.

THE events of to-day make us look forward to what will happen to-morrow; those of yesterday carry our views into another world.—DANBY.

MEN have generally some guard upon themselves as to their money

and estates, and will not with eyes open suffer others to deprive them of it; but we will let any one rob us of time, which is more valuable, and are contented to expose this precious treasure to every one's rapine, and can quietly look on while men thrust in their hands and take it out by handfuls, as if time was of no value; and yet, when perhaps it is too late, we would give all that we possess for a small part of that time which we parted with upon such cheap and easy terms.—ARCHBISHOP TILLOTSON.

TIME past never returns. Moments lost are lost forever.

Time is a narrow isthmus between two eternities.

Time flies, man dies, eternity's at hand.

Every moment of time is a monument of mercy.—COWPER.

TIME is the old justice that examines all offenders.—SHAKESPEARE.

"IMPROVE your opportunities," said Bonaparte to a school of young men; "every hour lost now is a chance of future misfortune."

SINCE goldsmiths and refiners are wont all the year long carefully to save the very sweepings of their shops, because they contain in them some filings or dust of those richer metals, gold and silver, I see not why a Christian

may not be as careful not to lose the fragments and lesser intervals of a thing incomparably more precious than any metal—Time.—COLTON.

AS EVERY thread of gold is valuable, so is every minute of time; and as it would be great folly to shoe horses, as Nero did, with gold, so it is to spend time in trifles.—MASON.

"THERE is a time to be born, and a time to die," says Solomon, and it is the memento of a truly wise man; but there is an interval between these two times of infinite importance.—RICHMOND.

THE time that bears no fruit deserves no name;

The man of wisdom is the man of years.

Titles.

TITLES of honor add not to his worth

Who is an honor to his title.)
FORD.

TITLES and honors are actually nothing in themselves; sometimes, however, it happens that they are given as a reward of merit, and are accompanied with real worth; but in general they are either bestowed upon the undeserving, or what come of course in hereditary successions. The vulgar are very much struck with awe at the ap-

pearance of those who have titles; but the judicious part of mankind well know that those in high life are neither the better nor the worse for their titles and their grandeur, and therefore such only respect them in proportion to their piety, their benevolence, and their usefulness. Honors and wealth we continually see can confer nothing that can make those truly happy who have them, for if they add to their joys, they likewise make an addition to their fears; if they procure them more outward respect, they excite more secret envy and malice against them; and if they in some things augment their pleasures, in many respects they increase their cares and troubles. In short, great persons are like the flags on the top of a ship's mast: as they are higher than the other parts of the ship, so they are more subject to winds and storms.—COLLINS.

TITLES, instead of exalting, debase those who act not up to them.—LA ROCHEFOUCAULD.

Tongue.

WE have two ears and one tongue, that we should hear much and speak little.—ZENO.

GIVE not thy tongue too great a liberty, lest it take thee prisoner. A word unspoken is like the sword in the scabbard, thine; if

vended, thy sword is in another's hand. If thou desire to be held wise, be so wise as to hold thy tongue.—QUARLES.

THE tongue is so fed with self-love, that it is loth to give any verdict against the heart or hands.—HALL.

THERE are but ten precepts of the law of God, and two of them, so far as concerns the outward organ and vent of the sins there forbidden, are bestowed on the tongue, (one in the first table, and the other in the second table,) as though it were ready to fly out both against God and man if not thus bridled.—LEIGHTON.

IT is a great misfortune not to have sense enough to speak well, and judgment enough to speak little.

Trifles.

BE watchful of trifles, for they make up the sum of human things, and organize those little springs which move the great ones of our existence.

THINK naught a trifle, though it small appear;
Sands make the mountain, moments make the year,
And trifles, life. Your care to trifles give,
Else you may die ere you have learned to live. YOUNG.

MOST of the critical things in life, which become the starting-points of human destiny, are little things.—REV. R. SMITH.

The Trinity.

AFTER all the outcry that has been made of absurdity and contradiction in terms in that Scripture proposition, "these three are one," I cannot see anything in it that is shocking to reason at all; that the same thing, or the same being, should be one in one sense, and two, three, or more in another sense, where is the absurdity of it; that length, breadth, and thickness should be three dimensions of one and the same solid body; that the king of Great Britain, the duke of Brunswick, and the archtreasurer of the Roman Empire, should be one and the same man, where is the absurdity or contradiction? I do not mention these as any sort of illustration of the divine Trinity and unity; most probably no proper similitude can be found in all the worlds of creatures to illustrate that by; but yet they are proper enough to show, that it is not in itself absurd; it is no contradiction in terms to say these "three are one," since the very same may be said most reasonably and truly about several other cases or matters; that in one sense and one respect they are three or more, while in some other sense or respect they are but one. And

who then will take upon him to say that it can in no sense be truly said of the divine nature, and of the divine persons, "these three are one God." To say that three are one in the same sense, and in the very same respect in which they are three, would no doubt be a contradiction in terms, as that three persons are one person, or three Gods are one God. But the Scripture says no such matter, and we say no such thing; all the pretended absurdity in this doctrine is made by the objectors falsely representing our sentiments. It is true, indeed, that the doctrine of the Trinity surpasses our present reason, and so do a thousand things besides, which yet we know are true and real. We know so little even of ourselves, and how our own souls and bodies are united in one man, that surely we must not expect to understand the infinite divine nature. It argues both pride and ignorance for some to refuse to believe what God, who only knows himself, has been pleased to declare concerning his own nature, merely because their narrow minds cannot comprehend the full meaning of it. I desire humbly and contentedly to take God's word, and to believe whatever he tells me to be true, though I am not able to conceive everything about it.—DR. DAVID JENXINGS.

HE who goes about to speak of the mystery of the Trinity, and does it by words and names of

man's invention, talking of essences and existences, hypostases and personalities, priority and co-equalities, and unity in pluralities, may amuse himself, and build a tabernacle in his head, and talk something he knows not what; but the good man that feels the power of the Father, and to whom the Son is wisdom, sanctification, and redemption, in whose heart the love of the Spirit of God is shed abroad, this man, though he knows nothing of nice distinctions on this subject, yet he alone truly understands the Christian doctrine of the Trinity.—TAYLOR.

THE doctrine of the Trinity is a fundamental doctrine, the belief of which is necessary to salvation; for those who are without the Father (Eph. ii, 12) cannot be saved. It is also said, (1 John ii, 23,) "Whoso denieth the Son hath not the Father;" and in Rom. viii, 9, it is likewise said, "He that hath not the Spirit is none of his." This important sentiment is interwoven with the whole of real religion, and there can neither be any true faith, worship, or obedience without it. Where is faith if this be taken away? for it is declared in John xvii, 3, "This is life eternal to know thee, the only true God, and Jesus Christ whom thou hast sent;" and it is further declared in 1 John v, 7, "There are three that bear record in heaven, the Father, the Word, and the Holy Ghost, and these three are one;" and as we are baptized in

the name of the sacred three, therefore we must believe equally in them. So as to worship, it is said in Eph. ii, 18, "Through him we both have access by one spirit to the Father;" also as to obedience, in John xv, 10 we read of "the Father's commandments." In 2 Cor. v, 14 it is said, "The love of Christ constraineth us;" and in Eph. v, 9 it is declared that "the fruit of the Spirit is in all goodness." Thus, without the assistance of each of the sacred three, we cannot believe, worship, or serve God. The mystery of the Trinity is above reason, but not contrary to it; for reason, though it could not have brought it to light, yet when it is discovered it must needs yield to it; for as the judgment of sense must be corrected by reason, so the judgment of reason must be corrected by faith.—BOSTON.

Trouble.

TROUBLES spring from idleness, and grievous toils from needless ease. Many without labor would live by their own wits only; but they break for want of stock.—FRANKLIN.

WE are born to trouble: and we may depend upon it while we live in this world we shall have it, though with intermissions; that is, in whatever state we are, we shall find a mixture of good and evil. And therefore the true way

to contentment is to know how to receive these certain vicissitudes of life, the returns of good and evil, so as neither to be exalted by the one or overthrown by the other, but to bear ourselves toward everything which happens with such ease and indifference of mind as to hazard as little as may be. This is the true temperate climate fitted us by nature, and in which every wise man would wish to live.—STERNE.

Truth.

GOD is the author of truth, the devil the father of lies. If the telling of a truth shall endanger thy life, the author of truth will protect thee from the danger, or reward thee for thy damage. If the telling of a lie may secure thy life, the father of lies will beguile thee of thy gains, or traduce the security. Better by losing of a life to save it, than by saving of a life to lose it. However, better thou perish than the truth.—ENCHIRIDION.

“THERE is nothing,” says Plato, “so delightful as the hearing or the speaking of the truth.” For this reason there is no conversation so agreeable as that of the man of integrity, who hears without any intention to betray, and speaks without any intention to deceive.—DEAN SHERLOCK.

THE study of truth is perpetually joined with the love of virtue; for there is no virtue which derives not its original from truth, as, on the contrary, there is no vice which has not its beginning from a lie. Truth is the foundation of all knowledge, and the cement of all societies.—CASAUBON.

WEIGH not so much what men assert, as what they prove; remembering that truth is simple and naked, and needs not invention to apparel her comeliness.—SIR P. SIDNEY.

HE that would make a real progress in knowledge must dedicate his age as well as youth, the latter growth as well as the first-fruits, on the altar of truth.—BERKELEY.

TRUTH has no gradations. Nothing which admits of increase can be so much what it is as *truth is truth*. There may be a *strange thing*, and a thing *more strange*. But if a proposition be *true*, there can be none *more true*.—JOHNSON.

MY principal method for defeating error and heresy is by establishing the truth. One purposes to fill a bushel with tares; but if I can fill it first with wheat I may defy his attempts.—JOHN NEWTON.

IT is not enough that we swallow truth. We must feed upon it, as insects do on the leaf, till the whole heart be colored

by its qualities, and show its food in every fiber.—COLERIDGE.

MANY truths now of reverend esteem and credit had their birth and beginning once from singular and private thoughts, while the most of men were otherwise possessed, and had the fate at first to be generally exploded and exclaimed on by many violent opposers. Yet truth in some age or other will find her witness, and shall be justified at last by her own children.—MILTON.

IN order that all men may be taught to speak truth, it is necessary that all likewise should learn to hear it; for no species of falsehood is more frequent than flattery, to which the coward is betrayed by fear, the dependent by interest, and the friend by tenderness. Those who are neither servile nor timorous are yet desirous to bestow pleasure; and while unjust demands of praise continue to be made, there will always be some whom hope, fear, or kindness will dispose to pay them.

PLATO is a friend, and Socrates is a friend; but truth is a greater friend.—ARISTOTLE.

TRUTH will be uppermost one time or other, like cork, though kept down in the water.—SIR W. TEMPLE.

THERE is no crime more infamous than the violation of truth.

It is apparent that men can be sociable beings no longer than they can believe each other. When speech is employed only as the vehicle of falsehood, every man must disunite himself from others, inhabit his own cave, and seek prey only for himself.—JOHN-SON.

TRUTH, as it is a moral virtue, signifies a conformity of words to thoughts, then it is styled veracity; and when it signifies a conformity of actions to words, then it is styled faithfulness.—PRICE.

TRUTH haunts no corners, seeks no by-ways. If thou profess it, do it openly; if thou seek it, do it fairly. He deserves not to profess truth that professes it fearfully; he deserves not to find the truth that seeks it fraudulently.—QUARLES.

A STRICT adherence to truth is not only an essential duty in a religious point of view, but is indispensably necessary to preserve the morals of any community. If we allow ourselves little deviations, and consider them as trifling, our minds will, by degrees, grow callous to things of more importance, and we shall be in danger of finding some valve for the grossest violations of the principles of truth.

TERTULLIAN makes an ingenious reflection upon the proceedings of the judges of his time against the

Christians. When the criminals that are accused before the tribunals of justice deny the crime that they are accused of, you order that they shall be put to the rack, that torture may force them to confess something. You torture only Christians to compel them to deny. A man cries out in the midst of his torments, "I am a Christian." He says what he is; you on the contrary desire to hear what he is not. 'Tis strange that to you, who are established to draw the truth out of the mouth of criminals, we are the only persons out of whose mouth you would draw a lie.

TRUTH crushed to earth will rise again;

The eternal years of God are hers;

But error, wounded, writhes in pain,

And dies amid her worshipers.

BRYANT.

TRUTH always fits. It is always congruous, and agrees with itself. Every truth in the universe also agrees with all others.—DANIEL WEBSTER.

TRUTH will overcome all her foes, sooner or later, and in heaven will wear the badge of "Truth, the Conqueror."—SIMMONS.

THE greatest friend to truth is time; her greatest enemy, prejudice; and her constant companion, humility.

Unanimity.

THE best ornament of a family is unanimity.—ASIATIC PROVERB.

Unbelief.

EVEN when Peter was just sinking into the water through unbelief, the compassionate hand of our Lord was instantly stretched forth. And he has passed his word on the sinner's behalf, "that whosoever cometh unto him he will in nowise cast out." *Whosoever* is a very extensive word for a sinner's encouragement; while that other expression, *in nowise*, though they have been among the vilest of the vile, gives the greatest encouragement to the humble penitent if he really believes.—R. HILL.

O MISFORTUNE! O perverseness! One man believes another upon his word, and yet a man doth not believe God upon his. We hope for what a man promises, and not for what God does. All human affairs are carried on by the hope of what is to come. Even this temporal life is subsisted and supported only by hope. God only is not trusted.—SALVIAN.

Uncertainty.

NOTHING continues long. Everything passes away, everything vanishes in a little time. Who

could believe that Rome, born in victories, and become the mistress of the world by her conquests, should fall so soon to decay, and serve herself as a sepulcher to her own people, to whom she had been as a mother.—ST. JEROME.

NOTHING is sure that grows on earthly ground. SPENSER.

Unfairness.

NO MAN should so act as to take advantage of another man's ignorance.—CICERO.

Universe.

THE whole universe is a picture which displays the perfections of the Deity, or it may be considered as a museum of the natural works of God. Who was it that so exquisitely adorned the earth with various and inimitable beauties? The same God who is the author of eternal salvation. The beauty, the regularity, and the utility of the works of creation should lead us to study the superior works of redemption and grace which are wrought by the same almighty hand.—WESLEY.

Unworthiness.

WE are never so worthy as when we feel and lament our un-

worthiness; and never so unworthy as when we ignorantly imagine ourselves to be worthy.—R. HILL.

Usefulness.

BE useful where thou livest, that they may

Both want and wish thy pleasing presence still.

Kindness, good parts, great places are the way

To compass this. Find out men's wants and will,

And meet them there. All worldly joys go less

To the one joy of doing kindness. HERBERT.

HE that ceases to be useful to others becomes a burden to himself.

THE usefulness of a pious life, earnestly devoted to doing good, as God requires, cannot be estimated till the heavens and the earth pass away. God has kindly established a reach to earthly usefulness that will not fully appear till the revelations of the great day.—SIMMONS.

MORE hearts pine away in secret anguish for unkindness from those who should be their comforters, than for any other calamity in life.—YOUNG.

Vainglory.

VAINGLORY is a flower which never comes to fruit.—SPANISH PROVERB.

Valor.

PERFECT valor is to do unwitnessed what we should be capable of doing before all the world.—LA ROCHEFOUCAULD.

TRUE valor braves danger without neglecting resources.—STANISLAUS.

He's truly valiant, that can wisely suffer
The worst that man can breathe;
and make his wrongs
His outsides; to wear them like
his raiment, carelessly;
And ne'er prefer his injuries to
his heart,
To bring it into danger.
SHAKSPEARE.

NO MAN can answer for his valor or courage till he has been in danger.—LA ROCHEFOUCAULD.

Vanity.

"THE wicked shall consume away like smoke." Smoke, in going up, makes a great cloud; but the thicker and larger this cloud is, the less consistency and substance it has, and for this reason also it soon disperses and van-

ishes, so that even its greatness is what most destroys it. This is the true symbol of the vanity and decay of human greatness.—ST. AUSTIN.

I WILL not call vanity and affectation twins, because, more properly, vanity is the mother, and affectation is the darling daughter; vanity is the sin, and affectation is the punishment: the first may be called the root of self-love, the other the fruit. Vanity is never at its full growth till it spreadeth into affectation, and then it is complete.—SAVILLE.

EVERY man has just as much vanity as he wants understanding.—POPE.

IF vanity does not entirely overthrow the virtues, at least it makes them all totter.—LA ROCHEFOUCAULD.

WHAT renders the vanity of others insupportable, is that it wounds our own.—LA ROCHEFOUCAULD.

NOTHING is so credulous as vanity, or so ignorant of what becomes itself.—SHAKSPEARE.

VANITY is less insupportable than affected modesty.—STANISLAUS.

TO PLAY with important truths, to disturb the repose of estab-

lished tenets, to subtilize objections and elude proof, is too often the sport of youthful vanity, of which maturer experience commonly repents. There is a time when every man is weary of raising difficulties only to task himself with the solution, and desires to enjoy truth without the labor or hazard of contest.—JOHNSON.

ALL that in this world is great
or gay,
Doth, as a vapor, vanish and decay.
SPENSER.

IN every instance of vanity it will be found that the blame ought to be shared among more than it generally reaches. All who exalt trifles by immoderate praise, or instigate needless emulation by invidious incitements, are to be considered as perverters of reason, and corrupters of the world; and since every man is obliged to promote happiness and virtue, he should be careful not to mislead unwary minds, by appearing to set too high a value upon things by which no real excellence is conferred.—JOHNSON.

VANITY keeps persons in favor with themselves who are out of favor with all others.—SHAKESPEARE.

OF all the vanities and fopperies the vanity of high birth is the greatest. True nobility is derived from virtue, not from birth.

Titles, indeed, may be purchased; but virtue is the only coin that makes the bargain valid.—BURTON.

Vice.

COUNTERFEIT virtues are the most successful vices.

WE may fall into vice even by the way of virtue. If we do not keep a just measure, we shall be in danger of being proud because we are humble.—ST. PAULIN.

VICES never deceive but under the mask of virtues.—ST. JEROME.

WHERE vice prevails, and impious men bear sway,
The post of honor is a private station.
SHAKESPEARE.

IF, being a magistrate, thou connivest at vice, thou nourishest it; if thou sparest it, thou committest it; what is not by thee punished in others, is made punishable in thee. He that favors present evils, entails them upon his posterity; he that excuses the guilty condemns the innocent.—ENCHIRIDION.

VICE is the greatest slavery, as it brings the sinner under the dominion of Satan and evil habits and passions. Immediately after sin becomes customary, the sinner may be said to have thrown himself into the middle of the torrent,

against which he may sometimes faintly struggle, but the impetuosity of the stream bears him along. In this situation he does not go, but is driven, tossed, agitated, and impelled, passive like a ship in the violence of a storm. By long indulgence the bondage of sinners becomes more confirmed and more miserable; and they are often reduced to a condition so wretched, that though their sensual pleasures become insipid, yet they still are so dreadfully deluded as to continue in them.—DR. BLAIR.

NO VASSALAGE is so ignoble, no servitude so miserable, as that of vice. Mines and galleys, mills and dungeons, are words of ease to the service of sin; therefore, the bringing sinners to repentance is so noble, so tempting a design, that it drew even God himself from heaven to prosecute it.—BAXTER.

VICE is a gradual and easy descent, and the declivity at every pace becomes more steep; and those who descend go down every moment with greater rapidity.—DR. HAWKESWORTH.

SOME persons lose their abhorrence of crime in their admiration of its magnificent and pleasing exhibitions.—DANIEL WEBSTER.

Vigilance.

IF, after having renounced all, we do not watch incessantly, and

beseech God to accompany our vigilance with his, we shall be again entangled and overcome.—JOHN WESLEY.

IT behoves him to be vigilant who wishes to do his duty in good time.—PLAUTUS.

Virtue.

PRETENDERS to virtue are those who disguise their faults from others as well as from themselves. The truly virtuous know their imperfections, and confess them.—LA ROCHEFOUCAULD.

WE should chiefly exercise our love toward them who most shock either our way of thinking, or our temper, or our knowledge, or the desire we have that others should be virtuous, as we wish to be ourselves.—JOHN WESLEY.

FOR the credit of virtue, it must be admitted that the greatest evils which befall mankind are caused by their crimes.—LA ROCHEFOUCAULD.

WERE not the children of good parents sometimes evil, and the children of evil parents good, virtue would seem natural, and the Giver lose his thanks.—HALL.

ST. JEROME, to stop the mouth of those who found fault with him for having a correspondence of learning with Eustochium, who

THE gods in bounty work up
storms about us,
That give mankind occasion to
exert
Their hidden strength, and throw
out into practice
Virtues that shun the day, and lie
concealed
In the smooth seasons and the
calms of life. ADDISON.

I CANNOT praise a fugitive and
cloistered virtue unexercised and
unbreathed, that never sallies out
and sees her adversary, but slinks
out of the race, where that im-
mortal garland is to be run for,
not without dust and heat. As-
suredly we bring not innocence
into the world; we bring im-
purity much rather. That which
purifies us is trial, and trial is by
what is contrary.

THERE are two things which
speak as with a voice from heaven,
that He that fills that eternal
throne must be on the side of vir-
tue, and that which he befriends
must finally prosper and prevail.
The first is that the bad are never
completely happy and at ease,
although possessed of everything
that this world can bestow; and
that the good are never completely
miserable, although deprived of
everything that this world can
take away. We are so framed
and constituted that the most vi-
cious cannot but pay a secret
though unwilling homage to vir-
tue, inasmuch as the worst men

cannot bring themselves thor-
oughly to esteem a bad man, al-
though he may be their dearest
friend, nor can they thoroughly
despise a good man, although he
may be their bitterest enemy.
From this inward esteem for vir-
tue, which the noblest cherish,
and which the basest cannot expel,
it follows that virtue is the only
bond of union on which we can
thoroughly depend.—COLTON.

HE that would govern his ac-
tions by the laws of virtue must
regulate his thoughts by the laws
of reason. He must keep guilt
from the recesses of his heart, and
remember that the pleasures of
fancy and the emotion of desire
are more dangerous as they are
more hidden, since they escape
the awe of observation, and op-
erate equally in every situation,
without the concurrence of ex-
ternal opportunities.

VIRTUE is the true nobility of a
virtuous man; for as the merit
and glory of ancestors is what
distinguishes and illustrates fami-
lies, so virtues ennoble great souls
and increase their splendor.—ST.
AMBROSE.

NO MAN who confides in his
own virtue envies that of another.
—CICERO.

MAKE not the consequence of
virtue the ends thereof. Be not
beneficent for a name or cymbal

of applause; nor exact and just in commerce for the advantages of trust and credit, which attend the reputation of true and punctual dealing; for these rewards, though unsought for, plain virtue will bring with her. To have other by-ends in good actions sours laudable performances, which must have deeper roots, motives, and instigations to give them the stamp of virtues.—SIR T. BROWNE.

CERTAINLY virtue is like precious odors, most fragrant when they are crushed; for prosperity doth best discover vice, but adversity doth best discover virtue. If you listen even to David's harp you shall hear as many hearse-like airs as carols; and the pencil of the Holy Spirit hath labored more in describing the afflictions of Job than the felicities of Solomon.—BACON.

To ARREST an importunate appetite, to silence the clamor of a passion, and to repel an assault upon our virtue, are noble instances of force, and handsome proofs of temper and discretion.—J. COLLIER.

VIRTUE and genuine graces in themselves
Speak what no words can utter.
SHAKSPEARE.

A TRULY virtuous man is he who prides himself on nothing.—LA ROCHEFOUCAULD.

NO MAN should be so taken up in the search of truth as thereby to neglect the more necessary duties of active life, for after all is done, it is action only that gives a true value and commendation to virtue.—CICERO.

SO MUCH power hath virtue, that after death it triumphs over the living.—ST. CHRYSOSTOM.

VIRTUE, not rolling suns, the mind matures;
That life is long which answers life's great end. YOUNG.

VIRTUE is the universal charm. When the substance is wanting men court the shadow.

VIRTUE needs no outward pomp. Her very countenance is so full of majesty that the proudest pay her respect, and the profanest are awed by her presence.

War.

WAR is one of the greatest plagues that can afflict humanity. It destroys religion, it destroys states, it destroys families. Any scourge, in fact, is preferable to it. Famine and pestilence become as nothing in comparison with it. Pestilence is the least evil of the three, and 'twas therefore David chose it, willing rather to fall into the hands of God than into those of pitiless man.—LUTHER.

RASH, fruitless war, from wanton
glory waged,
Is only splendid murder!

THOMSON.

WAR suspends the rules of moral obligation, and what is long suspended is in danger of being totally abrogated. Civil war strikes deepest of all into the manners of the people. They vitiate their politics, they corrupt their morals, they pervert even the natural taste and relish of equity and justice. By teaching us to consider our fellow-creatures in a hostile light, the whole body of our nation becomes gradually less dear to us. The very names of affection and kindred, which were the bond of charity while we agreed, become new incentives to hatred and rage when the communion of our country is dissolved.—BURKE.

OF all the evils to public liberty war is perhaps the most to be dreaded, because it comprises and develops the genius of every other. War is the parent of armies; from these proceed debt and taxes. And armies, and debt, and taxes are the known instruments for bringing the many under the dominion of the few. In war, too, the discretionary power of the executive is extended; its influence in dealing out offices, honors, and emoluments is multiplied; and all the means of seducing the minds are added to those of sub-

duing the force of the people. The same malignant aspect in republicanism may be traced in the inequality of fortunes and opportunities of fraud, growing out of a state of war, and in the degeneracy of manners and morals engendered by both. No nation could preserve its freedom in the midst of continual warfare.—MADISON.

WAR, the trade of barbarians, and the art of bringing the greatest physical force to bear on a single point.—NAPOLEON.

Weakness.

SOME wavering professors are like loose tiles on a house, that are easily blown down by the wind of false doctrine.—GURNALL.

To EXCUSE our faults on the ground of our weakness is to quiet our fears at the expense of our hopes.

Wealthy.

IF thou art rich, strive to command thy money lest she command thee. If thou know how to use her, she is thy servant; if not, thou art her slave.—EXCHERIDION.

WEALTH is a rank soil, in which, unless carefully managed, the weeds will quickly spring up, overtop the plants, and choke the grain.—COLLIER.

IT is only when the rich are sick that they fully feel the impotence of wealth.—COLTON.

AS THERE is no worldly gain without some loss, so there is no worldly loss without some gain. If thou hast lost thy wealth, thou hast lost some trouble with it; if thou art degraded from thy honor, thou art likewise freed from the stroke of envy; if sickness hath blurred thy beauty, it hath delivered thee from pride. Set the allowance against the loss, and thou shalt find no loss great. He loses little or nothing that reserves himself.—ENCHIRIDION.

THE rich man hath many friends, although in truth riches have them and not the man. As the ass that carried the Egyptian goddess had many bowed knees, yet not to the beast, but to the burden; for separate the riches from the person, and thou shalt see friendship leave the man and follow that which was ever her object. While he may command, and can either give or control, he hath attendance and proffer of love at all hands; but which of these dares acknowledge him when he is going to prison for debt? Then these wasps that made such music about this gallipot, show plainly that they came only for the honey that was in it. This is the misery of the wealthy, that they cannot know their friends; whereas those that love the poor man, love him

for himself. He that would choose a true friend, must search out one that is neither covetous nor ambitious; for such a one loves but himself in thee; and if it be rare to find any not infected with these qualities, the best is to entertain all and trust few.—HALL.

EXCESSIVE wealth is neither glory nor happiness. The cold and sordid wretch who thinks only of himself; who draws his head within his shell, and never puts it out but for the purpose of lucre and ostentation; who looks upon his fellow-creatures, not only without sympathy, but with arrogance and insolence, as if they were made to be his vassals, and he to be their lord; as if they were made for no other purpose than to pamper his avarice, or to contribute to his aggrandizement; such a man may be rich, but trust me, he can never be happy, nor virtuous, nor great. There is in a fortune a golden mean, which is the appropriate region of virtue and intelligence. Be content with that; and if the horn of plenty overflow, let its droppings fall upon your fellow-men; let them fall like the droppings of honey in the wilderness, to cheer the faint and weary pilgrim.—WIRT.

WHERE great wealth is, there are also all manner of sins; for through wealth comes pride, through pride dissension, through dissension wars, through wars poverty, through pov-

erty great distress and misery. Therefore, they that are rich must yield a strict and great account; for to whom much is given, of him much will be required.—LUTHER.

A RICH man would be ashamed of himself if a poor beggar-boy should claim such a relationship as the meanest Christian may claim to God. O what a mercy it is to be enabled to say, "Our Father, who art in heaven."—R. HILL.

CAN wealth give happiness? look round and see

What gay distress, what splendid misery.

A wicked man, with all his splend did store,

Is but a wretch magnificently poor. Nothing is meaner than a wretch of state;

The pious only are the truly great. YOUNG.

SEEK not proud wealth; but such as thou mayest get justly, use soberly, distribute cheerfully, and leave contentedly.—LORD BACON.

AGAR said, "Give me neither poverty nor riches;" and this will ever be the prayer of the wise. Our incomes should be like our shoes: if too small they will gall and pinch us; but if too large they will cause us to stumble and to trip. But wealth, after all, is a relative thing, since he that has little and wants less, is richer than

he that has much but wants more. True contentment depends not upon what we have. A tub was large enough for Diogenes, but a world was too little for Alexander.—COLTON.

Wickedness.

THE essence of all wickedness is a forsaking of God. Hence the psalmist set the Lord always before him. I can do all for God, when God does all for me.—R. HILL.

No ONE is wicked without loss and punishment.—EPICTETUS.

Wife.

A FAITHFUL wife becomes the truest and the tenderest friend, The balm of comfort, and the source of joy; Through every various turn of life the same. SAVAGE.

NEVER select a wife till you find a kindred spirit and suitable companion.—SIMMONS.

Wisdom.

WOULDEST thou not be thought a fool in another's conceit, be not wise in thine own. He that trusts to his own wisdom, proclaims his

own folly. He is truly wise, and shall appear so, that hath folly enough to be thought not worldly wise, or wisdom enough to see his own folly.—QUARLES.

A MAN'S wisdom is his best friend; folly his worst enemy.—SIR W. TEMPLE.

HE alone is wise who can accommodate himself to all the contingencies of life; but the fool contends, and is struggling, like a swimmer against the stream.

THE over curious are not over wise.—MASSINGER.

HOW MANY there are that think there is no wisdom but in a dull indifference, and choose rather to freeze than burn!—HALL.

WISDOM excels other things, as sight does the other senses.—BION.

FEW people are wise enough to prefer useful reproof to treacherous praise.—LA ROCHEFOUCAULD.

WISDOM to gold prefer, for 'tis much less
To make our fortune than our happiness. YOUNG.

WISDOM without innocency is knavery; innocency without wisdom is foolery. Be therefore as wise as serpents and innocent as doves. The subtilty of the serpent instructs the innocency of

the dove; the innocency of the dove corrects the subtilty of the serpent. What God hath joined together let no man separate.—QUARLES.

IT is a great folly to wish to be exclusively wise.—LA ROCHEFOUCAULD.

OF all things wisdom is the most terrified with epidemical fanaticism, because of all enemies it is that against which she is the least able to furnish any kind of resource.—BURKE.

NOT to know at large of things remote

From use, obscure and subtle, but to know

That which before us lies in daily life,

Is the prime wisdom; what is more is fume,

Or emptiness, or fond impertinence,

And renders us, in things that most concern,

Unpracticed, unprepared.

MILTON.

WHAT is it to be wise?
'Tis but to know how little can be known,

To see all others' faults, and feel our own. POPE.

THE wise and active conquer difficulties

By daring to attempt them; sloth and folly

Shiver and shrink at sights of toil
and hazard,
And make the impossibility they
fear. ROWE.

WISDOM is alchemy. Else it could not be wisdom. This is its unfailling characteristic, that it "finds good in everything," that it renders all things more precious. In this respect also does it renew the spirit of childhood within us. While foolishness hardens our hearts and narrows our thoughts, it makes us feel a childlike curiosity and a childlike interest about all things. When our view is confined to ourselves, nothing is of value except what ministers in one way or other to our own personal gratification; but in proportion as it widens, our sympathies increase and multiply. And when we have learned to look on all things as God's works, then, as his works, they are all endeared to us. Hence nothing can be further from true wisdom than the mask of it assumed by men of the world, who affect a cold indifference about whatever does not belong to their own immediate circle of interests or pleasures.

WISDOM prepares for the worst, but folly leaves the worst for the day when it comes.—CECIL.

Of all parts of wisdom the practice is the best. Socrates was esteemed the wisest man of his time because he turned his acquired

knowledge into morality, and aimed at goodness more than greatness.—TILLOTSON.

EXTREMES of fortune are true wisdom's test,
And he's of men most wise who
bears them best.

PHILEMON.

A WISE man is one that knows how to turn to good account the knowledge which he has. He is not wise who has mastered all languages, all sciences, if he lacks the ability to use this knowledge. He is only stuffed.—H. W. BEECHER.

Wit.

WIT charms the lively, but the grave offends,
And raises foes more often than
makes friends.

STILLINGFLEET.

WIT loses its respect with the good when seen in company with malice; and to smile at the jest which plants a thorn in another's breast is to become a principal in the mischief.—SHERIDEN.

LET your wit rather serve you for a buckler to defend yourself, by a handsome reply, than the sword to wound others, though with never so facetious a reproach, remembering that a word cuts deeper than a sharper weapon,

and the wound it makes is longer curing.—OSBORN.

WIT lies most in the assemblage of ideas, and putting those together with quickness and variety wherein can be found any resemblance or congruity thereby to make up pleasant pictures and agreeable visions in the fancy. Judgment, on the contrary, lies quite on the other side, in separating carefully one from another ideas wherein can be found the least difference, thereby to avoid being misled by similitude, and by affinity to take one thing for another.—LOCKE.

IN search for wit some lose their common-sense.—POPE.

Woman.

THE tendency of womanly feeling must not be excluded from exerting its due influence on works of literature, because when the character of a nation is once truly formed, that noble sense of delicacy which is peculiar to the sex may do much toward maintaining it in its purity, and prevent it from overstepping the limits of the beautiful.—SCHLEGEL.

THE modest virgin, the prudent wife, or the careful matron is much more serviceable in life than petticoated philosophers, blustering heroines, or virago queens.

She who makes her husband and her children happy, who reclains the one from vice and trains up the other to virtue, is a much greater character than ladies described in romance, whose whole occupation is to murder mankind with shafts from their quiver or their eyes.—GOLDSMITH.

DEPRIVED of virtuous women,
soon we miss

The prize of friendship and the
life of bliss. SAVAGE.

ALL the substance of the earth
is not worth a virtuous and prudent wife.—HALL.

THERE is nothing by which I
have through life more profited
than by the just observations, the
good opinions, and sincere and
gentle encouragement of amiable
and sensible women.—SIR S. ROMILLY.

WOMAN was not taken from
man's head, to rule over him, nor
from his feet, to be trampled upon;
but from his side and under his
arm, to be protected, and near his
heart, to be cherished and loved.—
HENRY.

SEEK to be good, but aim not to
be great;

A woman's noblest station is re-
treat;

Her fairest virtues fly from public
sight;

Domestic worth: that shuns too
strong a light.

LORD LYTTLETON.

COMPASSION is the highest excellence of woman, and charity the root from which it springs. Female sympathy and pity are some of the finest touches of nature's pencil.

Words.

WHAT you keep by you, you may change and mend. But words once spoke can never be recalled.—ROSCOMMON.

WHERE words are scarce they're seldom spent in vain.—SHAKESPEARE.

MY words fly up, my thoughts remain below :
Words without thoughts never to heaven go. SHAKESPEARE.

USE soft words and hard arguments.—PROVERB.

WORDS were first formed to express external things; and those that are applied to express things internal and spiritual are almost all borrowed and used in a sort of figurative sense. Whence they are, most of them, attended with a great deal of ambiguity and unfixeness in their signification, occasioning innumerable doubts, difficulties, and confusions in inquiries and controversies about things of this nature. But language is much less adapted to express things in the mind of the incomprehen-

ble Deity, precisely as they are. We find a great deal of difficulty in conceiving exactly of the nature of our own souls. And notwithstanding all the progress which has been made in past and present ages in this kind of knowledge, whereby our metaphysics, as it relates to these things, is brought to greater perfection than it once was, yet here is still work enough left for future inquiries and researches, and room for progress still to be made for many ages and generations.—EDWARDS.

WORDS should be employed as the means, not as the end. Language is the instrument, conviction is the work.—SIR J. REYNOLDS.

SUCH as thy words are, such will thy affections be esteemed; and such will thy deeds as thy affections, and such thy life as thy deeds.—SOCRATES.

World.

THE world is the great deceiver. We tread as within an enchanted circle, where scarcely anything appears as it really is. We live in delusion, wander in the paradise of fools, continually striving for worldly success, which even when acquired seldom answers our expectation. The world is too often considered as the field of pleasure, and therefore beat over and over in quest of it; but frequently

where we have reckoned most upon enjoyment, there we have found the least. We too often forget that this is only a probationary state, and so we madly pursue criminal or vain objects, while the substantial things of real religion are neglected.

A MAN that depends on the riches and honors of this world, forgetting God and the welfare of his soul, is like a little child that holds a fair apple in the hand, of agreeable exterior, promising goodness, but within 'tis rotten and full of worms.—LUTHER.

HOW GREAT a pity that we should not feel for what end we are born into this world till just as we are leaving it.—WALSINGHAM.

EARTH'S highest station ends in "Here he lies;" And "Dust to dust" concludes the noblest song. YOUNG.

THEY lose the world who buy it with much care.—SHAKSPEARE.

THE world will be burned up, or you must leave it. Why then should night-dreams, day-shadows, water-froth, and common wild flowers run away with your heart in the mean time. When a real believer comes to the water side of the river Jordan, and sets his feet, as it were, in the boat which is to convey him over to Canaan, he will wonder at the folly of

himself and others in loving the things of the world.—RUTHERFORD.

THIS world is a dream within a dream, and as we grow older each step is an awakening. The youth awakes, as he thinks, from childhood; the full-grown man despises the pursuits of youth as visionary, and the old man looks on manhood as a feverish dream. Death the last sleep? No! it is the last and final awakening!—W. SCOTT'S LIFE.

THE great see the world at one end by flattery, the little at the other end by neglect; the meanness which both discover is the same; but how different, alas! are the mediums through which it is seen?—GREVILLE.

I PITY the man who can travel from Dan to Beersheba and cry 'tis all barren. And so it is, and so is all the world to him who will not cultivate the fruits it offers.—STERNE.

LET us divorce the world, this deceitful world, which we cannot trust in whatsoever situation we are. The great are no more secure here than the small. The low fortunes are almost always oppressed, and their abjection is their ruin; high fortunes are tottering, and always ready to fall by their own height. Examine all the conditions of life, there is no repose to be expected

either at the bottom or at the top. Great misfortunes are unavoidable to both estates: the lowest is exposed to contempt, the highest to envy.—ST. EUCHER.

Youth.

NOTHING is more evident from experience, than that the not using or employing any faculty or power, either of body or soul, does insensibly weaken and impair that faculty; as a sword, by long lying still, will contract a rust, which shall not only deface its brightness, but by degrees also consume its very substance. Doing nothing naturally ends in being nothing. To hide one's talent in the ground is to bury it; and the burial of a thing either finds it dead, or will quickly make it so.

How comes it to pass that there is often seen such a vast difference between the former and the latter part of some men's lives? that those who first stepped forth into the world with high and promising abilities, vigorous intellectuals, and clear morals, come at length to grow sots and epicures, mean in their discourses, and dirty in their practices; but that, as by degrees they remitted of their industry, loathed their business, and gave way to their pleasures, they let fall those generous principles which in their youthful days had borne them upon the wing, and raised them to worthy and great

thoughts; which thoughts and principles, not being kept up and cherished, but smothered in sensual delights, God for that cause suffered them to flag and sink into low and inglorious satisfactions, and to enjoy themselves more in a revel or a merry meeting than in being useful to a Church or a nation, in being a public good to society and a benefit to mankind? The parts that God gave them they held in unrighteousness, sloth, and sensuality, and this made God to desert and abandon them to themselves, so that they have had a doting and a decrepit reason long before age had given them such a body. And therefore I could heartily wish that such young persons as hear me now would lodge this one observation deep in their minds: that God and nature have joined wisdom and virtue by such a near cognation, such an inseparable connection, that a wise, a prudent, and an honorable old age is seldom or never found, but as the reward and effect of a sober, a virtuous, and a well-spent youth.—ROBERT SOUTH.

If the spring puts forth no blossoms, in summer there will be no beauty, and in autumn no fruit. So if youth be trifled away without improvement, manhood will be contemptible, and old age miserable.—BLAIR.

THE flower of youth never appears more beautiful, and is nev-

er so fragrant, as when it bends toward the sun of righteousness.

YOUTH is the season of hope, enterprise, and energy to a nation as well as an individual.—
WILLIAMS.

YOUTH is not rich in time—it may be poor.
Part with it as with money, sparing; pay
No moment, but in purchase of its worth;
And what its worth, ask deathbeds, they can tell!

YOUNG.

YOUTH of itself, to numerous ills betrayed,
Requires a prop, and wants a friendly aid. PITT.

YE who are old,
Remember youth with thought of like affection.

SHAKESPEARE.

Zeal.

WHEN we bring zeal without knowledge, misconceits of faith, carnal affections, the devices of our will-worship, superstitions into God's service, we bring common fire to his altar; these flames were never of his kindling. He hates both altar, fire, priest, and sacrifice.—HALL.

A GOOD man's zeal should be ever on the wing; but it should

borrow the eyes of discernment and the hands of prudence, or it will be blind and extravagant.

WHAT manner of persons should Christian missionaries be "in all holy conversation and godliness?" How full of that heavenly-mindedness, which shall raise them so far above the world as though they had scarce an existence in it! What a holy burning zeal for the salvation of souls! And what wisdom from above to conduct that zeal! What purity of knowledge to deal with those whose deep-rooted fondness for their ancient superstitions will make them watch with a jealous eye over every attempt to declare among them "the truth as it is in Jesus." Nor should their patience, meekness, and child-like simplicity be less eminent than their zeal. They must win by love, and conquer by holy perseverance.—R. HILL.

ZEAL for the public good is the characteristic of a man of honor and a gentleman, and must take the place of pleasures, profits, and all other private gratifications. Whoever wants this motive is an open enemy, or an inglorious neuter to mankind, in proportion to the misapplied advantages with which nature and fortune have blessed him.—GUARDIAN.

It is justly said, that in devotional offices passion becomes rea-

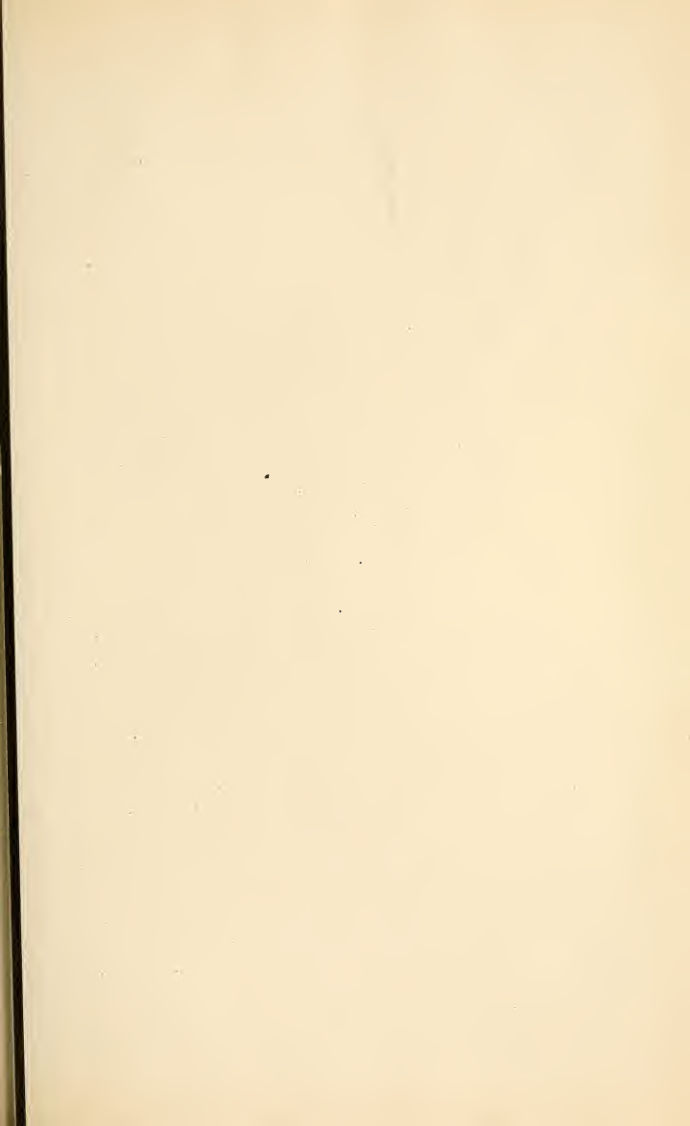
son and transport temper; heaven must disdain the cold prayer, the lukewarm praise of insensibility or indifference. The spectators in a theater, the hearers at a concert, the merchant at the exchange, and the senator in the parliament-house, are allowed to be warm and zealous in matters that are very inferior to the great things of Christianity; and shall the professors of the glorious Gospel be cold and indifferent in the best of causes? Has God bestowed on man a liveliness of fancy, a warmth of affection, and a heart vibrating with the tender chords of love, and not designed that these should be used? Certainly not. The Scripture gives us many examples of vigor and animation; the rapturous style of prophecy, and the warm poetry of the psalms are

striking proofs of it, and we are not wanting in examples there. Thus it is said that John the Baptist was a burning as well as a shining light; the zeal of Nehemiah and Phineas is much commended; Paul in his writings shows great earnestness; and our dear Saviour was remarkable for activity and zeal. Shall we, then, be dull and languid as followers of Christ, in showing our zeal for the captain of our salvation? No; the ardor which it inspires is laudable, and should continually abide with us.—DR. KNOX.

A ZEALOUS soul without meekness is like a ship in a storm, in danger of wrecks. A meek soul without zeal is like a ship in a calm, that moves not so fast as it ought.—MASON.

THE END.

8.







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